

England, Ch. of
A SCRIPTURAL *Catechism*

EXPOSITION

Chrabell OF THE *White*
Church Catechism ;

CONTAINING

The young Christian's Account of the
Doctrines and Duties of his Reli-
gion, and of those divine Autho-
rities, upon which he builds his
Faith and Practice.

WITH

Sacramental and other Devotions,
gathered out of HOLY WRIT.

AND THE

Offices of the CHURCH

The FOURTH EDITION improved.

By JOSEPH HARRISON,
Minister of the Parish Church of Cirencester

DUBLIN:

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MDCCLXXXVIII.

England, Ch. of Catechism



ADVERTISEMENT.

THE Minister here offers to his Parishioners an Exposition of the Church Catechism, which he believes to be Orthodox; full and comprehensive, as every such Exposition ought to be; and as concise, being full as it well could be.

With this he puts into their Hands a Collection out of the Bible of, (as he also believes,) the chief Passages, dispersed through that Sacred Book, which set forth the Doctrines of Salvation and the Duties of a Christian, digested under Catechetical Heads, without one wilful Misapplication.

The two Parts are so separated, that they may be read distinctly; but, depending upon one another, they are connected together by Figures of Reference, that the Reader may be easily carried forward and backward, between the Doctrines and the Proofs.

To the Principal Texts, Printed at large, are added Quotations of Parallel Places, for the use of those who have Leisure to enter farther into the Study of the Scriptures, and of those who may occasionally want to look thereinto, for the most material Things, which the inspired writers say concerning any particular Point of Religion, entitled by its general Concern and Importance to a Place under one or other of the Heads of this Book.

The Contents of which are at the End thereof.





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EXPOSITION

OF THE

Church Catechism ;

Divided into as many Lessons of pure
SCRIPTURAL DIVINITY, as there
are SUNDAYS in the Year.

CHAP. I.

Question. **T**O whom does it chiefly belong to promote the Honour of God, the Interest of Religion, and the present and future Happiness of Mankind, by laying the Foundation of a sound Faith and good Life, in the Minds of those who are Children in Age and Understanding?

Answer. 'To Parents¹, Housholders², Ministers³, Sureties in Baptism, and Teachers of Schools: Who are all obliged, in their respective Stations, to see that those under their Charge, who stand in Need of such Education, be catechised, that is to say, instructed in the Principles of true Religion, and virtuously brought up to lead a Godly and a Christian Life.

Q. What Method should be taken to make the Religious Instruction of Children effectual to its End?

A. The Grounds and Principles of the Christian Religion are to be instilled into them by degrees, and in such a manner as is suitable to their Capacities ⁴; And to that Purpose, such a short and plain Summary, as that of the Church Catechism, of the chief Things to be believed and practised, ought in the first place to be taught them ⁵, and then they are to have the full Extent and Latitude of it set before them, and every material Point proved and illustrated by Scripture ⁶.

Q. But how must their Governors train them up, that their Lives may be answerable to the Knowledge they will hereby gain?

A. By Inuring them betimes to the Practice of Piety and Virtue ⁷, by going before them in those pleasant Paths ⁸, with an encouraging Example ⁹, and leading them on therein with Gentleness and Sweetness ¹⁰; but yet with prudent Correction, for such Faults, as cannot otherwise be Reformed ¹¹.

Q. What is answerably required of Children and Young Persons, to make those Endeavours successful?

A. It is their bounden Duty, preferably to all other Things ¹², to mind the important Business of Religion ¹³, as soon as they are capable of taking it into Consideration ¹⁴; to be careful to grow in Grace, as they grow in Years and Understanding ¹⁵; And to that Purpose, to attend to, and follow, the Counsel of their Parents, ¹⁶, Ministers ¹⁷, and other Instructors ¹⁸.

1. These words, which I command thee this day, shall be in thy Heart, and thou shalt teach them diligently unto thy Children, *De. vi. 6, 7. iv. 10. Ps. lxxviii. 5, 6. Pr. xxxi. 1. Eph. vi. 4.*

2. I know him, that he will command his children, and his Household after him, and they shall keep the way of the Lord, to do justice and judgment,

ment, that the Lord may bring upon *Abraham*, that which he hath spoken of him, *Ge. xviii. 19. vi. 9. Jos. xxiv. 15. Jo. iv. 53.*

3. Jesus saith to *Simon Peter, Simon, Son of Jonas*, lovest thou me more than these? He saith unto him, Yea Lord, thou knowest that I love thee. He saith unto him, Feed my Lambs, *Jo. xxi. 15. If. xl. 11. Ac. xx. 28. 1 Pe. v. 2. 1 Th. ii. 11. Mat. xxviii. 20. 2. Tim. ii. 15. Lu. xii. 42, 43. See Exhort. after Bapt. Rubricks after the Cat. Can. 59.*

4. Precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little, *If. xxviii. 10. 1. Cor. iii. 2. He. v. 12. De. xi. 19.*

5. Hold fast the form of sound Words, which thou hast heard of me, in faith and love, which is in Christ Jesus, *2 Tim. i. 13, 14. Ro. vi. 17. 1 Tim. iv. 6. vi. 3.*

6. From a Child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus, *2. Tim. iii. 15. 1. Pe. ii. 2. 2. Pe. i. 19. Jo. v. 39. Lu. i. 3, 4. Ps. cxix. 9, 105. Ro. xv. 4.*

7. Train up a Child in the way he should go, and when he is old he will not depart from it, *Pr. xxii, 6. Ps. lxxviii, 4. If. xxviii, 9.*

8. Her ways are ways of pleasantness, and all her paths are peace. *Pr. iii, 17, 18. If. xii, 3, lvii, 21, lxxv, 14. Jer. xv, 16. Ro. xv, 13. Ps. lxxxiv, 1, cxxxv, 3, cxxxiii, 1.*

9. I will walk within my house with a perfect heart: I will set no wicked thing before mine Eyes, *Ps. ci. 2, 3. Phi. iii, 17. 1 Tim. iv. 12. Tit. ii, 7. Jo. xiii, 15,*

10. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are

with young, *Jf. xl. 11. 2. Cor. x, 1. 1. Th. ii. 7. 2 Tim. ii, 24. Col. iii, 21.*

11. Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him, *Pr. xxii, 15, xiii, 24, xix, 18, xxiii, 13, 14, xxix, 15, 17. 1. S. ii, 23, 24, iii, 13. 1 K. i, 5, 6,*

12. Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you, *Mat. vi, 33. Jo. vi, 27.*

13. *Martha, Martha,* thou art careful, and troubled about many things: But one thing is needful, and *Mary* hath chosen that good part, which shall not be taken away from her, *Lu. x, 41, 42. Ps. xxvii, 4. Ec. xii, 13.*

14. Remember now thy Creator in the days of thy youth, *Ec. xii, 1, xi, 9. 2 Chr. xxxiv, 1, 2, 3. 1 K. xviii, 12. Lu. ii, 46. 1 Jo. ii, 13, 14.*

15. Grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ, *2 Pe. iii, 18. Lu. ii, 52. 1 S. ii, 26.*

16. My Son, hear the instruction of thy father, and forsake not the law of thy mother, *Pr. i, 8, vi, 20. 1 S. ii, 25. 2 Tim. i, 5. He. xii, 9*

17. We are of God: He that knoweth God, heareth us; he that is not of God, heareth not us, *1 Jo. iv, 6. He. xiii, 17.*

18. Submit yourselves unto such, and to every one that helpeth with us, and laboureth, *1 Cor. xvi. 16. Ga. iv, 1, 2. Pr. xxiii, 12. v, 12, 13.*

C H A P. II.

Q. **W**HAT is your Name?

A. *M.* or *M.*

Q. For what reason, think you, is this easy Question, in the first place, put to you?

A. Not

A. Not only because it properly introduces my Instruction in the *Baptismal Covenant* ; but chiefly, because the *Name* I answer by is my *Christian Name*, and not my *Sir-Name* ; and, as such, distinguisheth me from *Jews, Turks, and Heathens* ; and puts me in mind likewise of the *Privileges and Duties* of that *Religion*, into which I was *Baptized*, when I received that *Name* ¹.

Q. Who gave you this *Name* ?

A. My *Godfathers and Godmothers* : Persons, who, at the Request of my Parents, and according to the Appointment of the *Church*, brought me to *Baptism*, and there expressly promised *That* in my *Behalf*, which all *Christians* are obliged to, but which, by reason of my *Infancy*, I could not promise with my own Mouth.

Q. Why do you call them by those sacred Names ?

A. Because they were the immediate Instruments of my being Regenerate, or born again of God : Upon which Account, I have for them a more than common Reverence and Regard.

Q. When was this Name given you ?

A. In my *Baptism* ; when I was received into the *Church* ; the usual and proper Time for giving Names to Persons ².

Q. What Privileges was you admitted to, when you was Baptized ?

A. I was then made a Member of *Christ*, the *Child of God*, and an Inheritor of the kingdom of *Heaven*.

Q. How in Baptism was you made a Member of *Christ* ?

A. As being thereby admitted into the *Church of Christ*, and so made a Member of that *Body* ³, of which *Christ* is the Head ⁴.

Q. What followed thereupon ?

A. Being

A. Being thus Grafted into the Body of Christ's Church, I was Regenerated into a new and better State than that in which I was born ⁵. and upon my then entering into a gracious Covenant with God ⁶, He, from thenceforth, became my most merciful Father in Christ Jesus ⁷.

Q. What Benefit accrues to you from that Relation?

A. Being thus received for his own Child by Adoption, I have a Claim of Right to that Heavenly Inheritance, which is the Portion of the Sons of God ⁸; and which I shall certainly have the Possession of ⁹, unless, by not performing my Part of this Covenant, I provoke him to disinherit and cast me off ¹⁰.

Q. What Duties do these great and singular Advantages naturally suggest to us, to whom they are vouchsafed?

A. As we are Members of Christ, it behoves us to walk in Conformity to Christ our Head ¹¹, in the Unity and Communion of his Body, the Church ¹², and with due Regard to the personal Welfare of one another ¹³. As we are Children of God, we ought to be obedient to our Heavenly Father, and Holy as he is Holy ¹⁴. As we are Inheritors of the Kingdom of Heaven, we ought to prize Heaven above Earth, and take Care to secure our Interest there, whatever becomes of the Things of this World ¹⁵.

1. Let every one that nameth the name of Christ, depart from iniquity, 2 Tim. ii. 19. 2 Th. ii. 12. Eph. iv. 1.

2. When eight days were accomplished for the circumcising of the child, his name was called Jesus, Lu. ii. 21. i. 59, 63. Ge. xvii. 4, 5, 24.

3. We are all baptized into one body, 1 Cor. xii. 13, 27. Eph. v. 30. Ro. vi. 3. 1 Cor. vi. 15.

4. He is the head of the body, the Church, Col. i. 18. Eph. i. 22, 23. 1 Cor. xi. 3. Jo. xv. 1,—2.

5. If any man be in Christ, he is a new creature, old things are past away, behold all things are become new, 2 *Cor.* v. 17. *Ro.* vii. 6. *Jo.* iii. 3,—7. *Tit.* iii. 5. 1 *Pe.* i. 23.

6. This shall be the Covenant that I will make with the House of *Israel*, After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people, *Jer.* xxxi. 33. xxxii. 40. *He.* viii. 6,—13. xii. 24. *Eph.* ii. 12. *Ac.* iii. 25. *Ge.* xvii. 11. *Ac.* vii. 8.

7. Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ, *Ga.* iii. 26. 27. *Eph.* i. 5. *Jo.* i. 12.

8. And if children, then heirs ; heirs of God, and joint-heirs with Christ, *Ro.* viii. 17. *Ga.* iii. 29. iv. 7. *Tit.* iii. 5, 6, 7. 1 *Pe.* i. 3, 4, 5. 1 *Jo.* iii. 1, 2.

9. God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath ; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us ; which hope we have as an anchor of the soul, both sure and stedfast, *He.* vi. 17,—20. ix. 15. *Jo.* xvii. 24. 1 *Jo.* ii. 25. *Mal.* iii. 17. *Re.* xxi. 7. *Ac.* xx. 32.

10. The unrighteous shall not inherit the kingdom of God, 1 *Cor.* vi. 9, 10. *Ga.* v. 21. *Eph.* v. 15,

11. As ye have received Christ Jesus the Lord, so walk ye in him, *Col.* ii. 6. 1 *Jo.* ii. 6. *Jo.* xiii. 15. 1 *Cor.* vi. 15.

12. The multitude of them that believed were of one heart, and of one soul, *Ac.* iv. 32. ii. 1, 46. *Eph.* iv. 3,—6. 1 *Cor.* xi. 18.

13. There should be no schism in the body : but the members should have the same care one for another, 1 *Cor.* xii. 25, 26, *Ro.* xii. 10. *Ga.* vi. 10. *Eph.* iv. 25.

14. As

14. As obedient children, not fashioning your selves according to your former lusts, in your ignorance : but as he which hath called you is holy, so be ye holy in all manner of conversation, 1 *Pe.* i. 14, 15, *Mat.* v, 48, *Eph.* v, 1.

15. Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal, *Mat.* vi, 20, 33, *Lu.* xii, 33, *He.* xi, 25, 26, *Phi.* iii, 20.

C H A P. III.

Q. **W**HAT did your Godfathers and Godmothers then for you ?

A. They did promise and vow three Things in my Name : Of which the First was, that I should renounce the Devil, and all his Works, the Pumps and Vanities of this wicked World, and all the sinful Lusts of the Flesh.

Q. *Whom do you mean by the Devil ?*

A. He who, of the Apostate and fallen Angels 1. is the Prince, or Head 2. that great Enemy of Christ, and his Church 3. who, having seduced our first Parents 4. hath ever since had, through God's Permission, a great Power in the World 5. and still seeketh our Destruction 6. by tempting us to Sin 7. and then accusing us to God for it 8.

Q. *What do you mean by the Works of the Devil ?*

A. In general, all manner of Sin 9. and in particular, the Crimes of which he is principally guilty, and

and especially tempts Men to, such as Pride ¹⁰, Envy ¹¹, Murder by the Hand, or in the Heart ¹², Lying, Deceiving, and Misleading ¹³, especially in Matters of Religion ¹⁴.

Q. *What is it now to renounce the Devil and all his Works?*

A. It is to reject and withstand that usurped Power and Dominion, which he exercises in the World ¹⁵, to resist his personal Temptations ¹⁶, and at no hand to be Partakers of his Crimes ¹⁷, as we would not share with him in his Punishment ¹⁸.

1. God spared not the angels that sinned, but cast them down to hell, 2 *Pe.* ii, 4, *Jude* 6, *Re.* xii, 7, 8, 9, *Mat.* viii, 31, 32.

2. Beelzebub the prince of the devils, *Mat.* xii, 24, xxv, 41.

3. The God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2 *Cor.* iv, 4. *Mat.* xiii, 38, 39. *Lu.* viii, 12.

4. The serpent beguiled *Eve*, through his subtilty, 2 *Cor.* xi, 3. *Ge.* iii, 1,—4. 1 *Tim.* ii, 14.

5. In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, *Eph.* ii, 2. 1 *Cor.* x, 20. *Jo.* xvi, 11, xiv, 30.

6. Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 *Pe* v, 8. *Job* i, 7. *Lu.* xxii, 31.

7. I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain, 1 *Th.* iii, 5. 1 *Cor.* vii, 5. 2 *Cor.* ii, 11. *Mat.* iv, 1, 3. *Mar.* i, 13.

8. The accuser of our brethren is cast down, which accused them before our God, day and night, *Re.* xii, 10. *Job.* i, 9, ii, 5. *Zec.* iii, 1.

9. He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, *1 Jo. iii, 8, 10. Ac. xiii, 10. Jo. xii, 31. Col. ii, 15.*

10. Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil, *1 Tim. iii. 6. 1 Cbr. xxi. 1. If. xiv. 12,—15.*

11. If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish, *Ja. iii, 14, 15. Ro. i, 29. 1 Cor. iii, 3. Tit. iii, 3.*

12. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, *Jo. viii, 44. Ge. iii, 4. Re. ix, 11. xii, 13. 1 Jo. iii, 12, 15.*

13. He abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it, *Jo. viii, 44. Ge. iii, 4, 5. Ac. v, 3. Col. iii, 9.*

14. In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, *1 Tim. iv, 1. 2 Tim. iii, 13. Mar. xiii, 22. Re. ii, 20. Ez. xiii, 10. 2 K. xxi, 9. De. xiii, 12,—16. 1 Jo. ii, 26.*

15. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world against spiritual wickedness in high places, *Eph. vi, 11, 12,—13. Ac. xxvi, 18. 1 Pe. v, 9. Re. xii, 11.*

16. Resist the devil, and he will flee from you, *Ja. iv, 7. Eph. iv, 27. 1 Jo. ii, 14. v, 18.*

17. Have no fellowship with the unfruitful works of darkness, but rather reprove them, *Eph. v, 11. Ro. xiii, 12. 2 Tim. ii, 26. 2 Cor. vi, 15.*

18. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, *Mat. xxv, 41. Lu. xiii, 27. 2 Ps. ii, 9. He. ii, 14.*

C H A P. IV.

Q. **H**OW, and in what Sense, do you renounce the Poms and Vanity of this wicked World?

A, I absolutely *renounce* Conformity to those Customs and Practices of worldly Men, which are in themselves sinful ¹; and I so far *renounce* the Honours and Riches of the World, as not to be ambitious of the former ²; nor covetous of the latter ³. And in general, I do hereby look upon my self debarr'd from having more to do, than I can help, with any thing in the World, which may be like to prove an occasion of Sin to me, or that may probably tend to alienate me from God, and draw off my Mind from the other World ⁴.

Q. *What have you obliged your self to by renouncing all the sinful Lusts of the Flesh?*

A. To avoid Adultery and Fornication, Rioting and Drunkenness, and all that Filthiness of the Flesh and Spirit, which is inconsistent with Christian Purity, and will render us unclean in God's Sight ⁵.

Q. *But do Christians in their Baptism absolutely renounce all carnal Desires whatever?*

A, Yes, all such as would fasten upon a forbidden, and therefore unlawful Object ⁶: To those we are to give no Indulgence, or Consent ⁷; much less must we follow, or be led by them to the Commission of any sinful Act ⁸.

1. Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and

perfect will of God, *Ro.* xii, 2. 2 *Pe.* i, 4. 1 *Jo.* v, 19. *Ex.* xxiii, 2. *Le.* xviii, 30. *Jer.* x, 3.

2. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him : for all that is in the world, the lust of the flesh, the lust of the eyes, and the *pride of life*, is not of the Father, but is of the world, 1 *Jo.* ii, 15, 16. *Lu.* iv, 5,—8. *Jo.* v, 44. xii, 43. *Ga.* v, 26.

3. They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows, 1 *Tim.* vi, 9, 10. *Mat.* xxvi, 15, 16. 2 *Tim.* iv, 10. *Mat.* xiii, 22. vi, 24.

4. The friendship of the world is enmity with God : whosoever therefore will be a friend of the world, is the enemy of God, *Ja.* iv, 4. i, 27. 1 *Jo.* v, 4. 1 *Cor.* v, 9, 10. vii, 31. *Lu.* xii, 15.

5. The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, *Ga.* v, 19, 20, 21. 2 *Cor.* xii, 20, 21. *Phi.* iii, 18, 19. *Eph.* iv, 19. v. 3, 4, 5. *Ro.* xiii, 13, 14.

6. Why wilt thou, my son, be ravished with a strange women, and embrace the bosom of a stranger ? For the ways of man are before the eyes of the Lord, and he pondereth all his goings, *Pr.* v, 20, 21. *Mat.* v, 28. *Ge.* xxxix, 7, 9.

7. If thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole

whole body should be cast into hell, *Mat. v. 29*
Col. iii. 5. Ro. vi. 12, 13, 14.

8. Flee youthful lusts, *2 Tim. ii. 22. 1 Pe. ii. 11.*
Gal. v. 16, 24. Ro. viii. 13. He. xiii. 4.

C H A P. V.

Q. WHAT mean you by the Articles
of the Christian Faith?
All of which it was stipulated for you.
Secondly, that you should believe.

A. All those Doctrines of Religion, for which we have the Authority of Christ and his Apostles 1: The fundamental Points whereof are summed up in that, which, because it contains the Heads of the Apostles Doctrine, and was compiled, for the most part, in or near their Times, is called the Apostles Creed.

Q. What is the Nature of that Faith, which we are to give to the Articles of that Creed?

A. It must be an Assent to the Truth of all and every one of them 2, and such an Assent, as is hearty 3, active 4, and stedfast 5.

Q. And is a Faith, thus qualified, sufficient to our Justification?

A. Yes 6, and that without the Deeds of the Jewish Ceremonial Law 7.

Q. But is there any kind of Faith, by which we may be accounted righteous before God, without the Works of Evangelical Righteousness?

A. No 8: And therefore I was put under this further Engagement, Thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the days of my Life.

Q. Which are those Commandments, this part of your Vow relates to?

A. The ten Commandments of the moral Law 9. Under which are included all those particular Precepts of the Old and New Testament, which are reducible to one or other of those Heads 10.

Q. What is it to Keep these Commandments?

A. To Keep them, as we ought to do, is to yeild an universal Obedience thereto 11, and to persevere therein, as long as we live 12.

1. This is his commandment, that we should believe on the name of his Son Jesus Christ, 1 Jo. iii, 23. Jo. xv, 15, xx, 31. Ro. xvi, 25, 26. Lu. i, 1, --- 4. 2 Pe. i, 15, 16. 2 Tim. iii, 15, 16, 17.

2. Teaching them to observe all things whatsoever I have commanded you, Mat. xxviii, 20. Ac. iii, 22. x, 33. xxiv, 14. Eph. iv, 15.

3. If thou believest with all thine heart, thou may'st be baptized, Ac. viii, 37. Jo. vi, 69. 1 Tim. i, 5. 2 Tim. i, 5. Ro. iv, 20, 21.

4. In Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by love, Ga. v, 6. Ja. ii, 21, 22. He. xi, 8. 1 Th. i, 3.

5. Let us hold fast the profession of our faith, without wavering, He. x, 23 24. vi, 11. Col. i, 23. ii, 5, 6, 7. 2 Tim. iii, 14.

6. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation, Ro. x, 10. Mar. xvi, 16. Jo. iii, 14,—18.

7. A man is justified by faith, without the deeds of the law, Ro. iii, 28. viii, 3, 4. Ac. xiii, 38, 39. Ga. ii, 16, iii, 11, Col. ii, 14.

8. As the body without the spirit is dead, so faith without works is dead also, Ja. ii, 26, 14, 17, 20. 1 Cor. xiii, 2. Tit. iii, 8. 2 Pe. i, 5,—8.

9. If thou wilt enter into life, keep the commandments, Mat. xx, 17, 18, 19. v, 17, Ro. ii, 13, Tit. ii, 11, 12. Re. xxii, 14.

10. On these commandments hang all the law and the prophets, *Mat. xxii, 40.*

11. Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven, *Mat. v, 19. Ja. ii, 10, 11. Ps. cxix, 6, 151, 172. 2 Cor, ii, 9.*

12. If ye continue in my word, than are ye my disciples indeed, *Jo. viii, 31. 1 Cor. xv, 58. 2 Pe. ii, 21, 22. Ps. cxix, 112.*

C H A P. VI.

Q **D** **O** **S** **T** thou not think that thou art bound to believe, and do, as they have promised for thee ?

A. *P* *e* *s* *v* *e* *r* *i* *t* *y* otherwise I forfeit all the Benefits of my Baptism ².

Q. *B* *u* *t* *a* *r* *e* *y* *o* *u* *a* *b* *l* *e* *t* *o* *k* *e* *e* *p* *t* *h* *i* *s* *V* *o* *w* ?

A. Not by my own Strength ³, but by God's help I am able ⁴ for I have promised nothing therein, but what that God hath commanded, who requires no more from us, than what we are well able to perform ⁵.

Q. *B* *u* *t* *w* *a* *s* *i* *t* *n* *o* *t* *v* *e* *r* *y* *p* *r* *e* *s* *u* *m* *p* *t* *u* *o* *u* *s* *i* *n* *y* *o* *u* *r* *S* *p* *o* *n* *s* *o* *r* *s*, *t* *o* *m* *a* *k* *e* *s* *u* *c* *h* *a* *P* *r* *o* *m* *i* *s* *e* *i* *n* *y* *o* *u* *r* *N* *a* *m* *e*, *b* *e* *f* *o* *r* *e* *t* *h* *e* *y* *c* *o* *u* *l* *d* *t* *e* *l* *l*, *w* *h* *e* *t* *h* *e* *r* *y* *o* *u* *w* *o* *u* *l* *d* *p* *e* *r* *f* *o* *r* *m* *i* *t*, *o* *r* *n* *o* ?

A. No Presumption at all : Because they promised no more than what is implied in the very nature of Baptism, and to which that would have bound me, had it not been thus expressed, for the more full and solemn Declaration of my Christian Duty, to enforce its Obligation, and to tie me more strictly to the performance of it.

Q. *A* *n* *d*

Q. And do you, let me ask you again, look upon yourself thus strongly bound to f. and to this Covenant?

A. I do, and by God's help so I will ⁶, and I not only think myself much obliged to my *Sureties*, for making such a Contract in my behalf; but I do also heartily thank our heavenly Father ⁷, that he hath called me ⁸ to this State of Salvation⁹, through Jesus Christ our only Saviour ¹⁰. And I pray unto God to give me his Grace ¹¹, that I may not fall from that happy Condition in which I now am¹², but may continue in the same unto my Lives End ³.

1. When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, *De. xxiii, 21. Nu. xxx, 2. Ec. v, 4. Ps. xxii, 25.*

2. The just shall live by faith: but if any Man draw back, my soul shall have no pleasure in him, *He. x, 38, 18, 29. ii, 3, xii, 25.*

3. Not that we are sufficient of ourselves, to think any thing as of ourselves: but our sufficiency is of God, *2. Cor. iii. 5.*

4. I can do all things through Christ which strengtheneth me, *Phi. iv, 13. 2 Cor. xii. 9. Eph. iii. 16. Ez. xxxvi, 27.*

5. My yoke is easy and my burden is light, *Mat. xi, 30. 1 Jo. v, 3.*

6. I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, *Ps. lxxvi, 13, 14, cxix, 30, 57, 93, 106.*

7. Giving thanks unto the father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and translated us into the kingdom of his dear son, *Col. i, 12, 13. 1 Pe. ii, 9.*

8. The

8. The God of all grace hath called us unto his eternal glory by Christ Jesus, 1 *Pe.* v, 10. *Eph.* ii, 4—8. *Tit.* iii, 5, 6.

9 The gospel of Christ is the power of God unto salvation, to every one that believeth, *Ro.* i, 16. *Mar.* xvi, 16. *Ac.* ii, 47.

10. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved, *Ac.* iv, 12. *Ro.* iii, 24. 1 *Tim.* ii, 5, 6.

11. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you, *Mat.* vii, 7. *Jo.* xvi, 23. *He.* iv, 16.

12. If after they have escaped the pollution of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome; the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them, 2 *Pe.* ii, 20, 21. *Mat.* xii, 45. *Ez.* xviii, 24.

13. Be thou faithful unto death, and I will give thee a crown of life, *Re.* ii, 10, 26. *Mat.* xxiv, 13. *Ga.* vi, 9. *He.* iii, 6, x, 39.

C H A P. VII.

Catechist. **R**ehearse the *baptismal* Articles of thy Belief,

A. I believe in God, the Father Almighty, Maker of Heaven and Earth.

And in Jesus Christ, his only Son our Lord: who was conceived by the Holy

Holy Ghost, born of the Virgin Mary: Suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell: The third day he rose again from the dead: He ascended into Heaven, and sitteth at the right hand of God, the Father Almighty: From thence he shall come to judge the Quick and the Dead.

I believe in the holy Ghost: The Holy Catholick Church: The Communion of Saints: The Forgiveness of Sins: The Resurrection of the Body: And the Life everlasting.

Amen.

Q. You told us in your Answer to the second Question of the fifth Chapter, what is meant by Believing: I shall only therefore, in order to the more clear Explication of this Belief, ask you, into how many Articles it is usually divided?

A. Into Twelve: To every one of which I apply these Words, I believe; and would be understood thereby, to make a distinct Profession of my own Personal Faith, as often as I say this Creed.

Q. What need is there to begin your Creed with professing your Belief in God.

A. Not because any thinking Person can be supposed to disbelieve a Truth, as glaring as the Sun, and as certain as his own Existence¹; but because the Belief of a Deity is the Foundation of all Religion², and carries with it an Obligation to be Religious³.

Q. What sort of Being do you apprehend God to be?

A. A pure spiritual Substance⁴, existing in, and of himself, from, and to, all Eternity⁵; Unchangeable

able⁶, Invifible⁷, and yet prefent in all Places⁸; of unbounded Wifdom and Knowledge⁹, Power¹⁰ and Faithfulnefs¹¹, Holinefs¹² and Juftice¹³, Goodnefs¹⁴ and Mercy¹⁵; and, in one Word, a *Being* eminently and abfolutely Perfect¹⁶, but infinite and Incomprehenfible¹⁷.

Q. *What, in reafon, is to be expected from Men, who believe, that there is fuch a fupreme and glorious Being, in and over all the World?*

A. To magnify him with the higheft Admiration and Esteem¹⁸; to worfhip him in a manner fuitable to his excellent Nature¹⁹, and, by all the ways we can, to promote his Honour and Glory²⁰; to behave, as always in his Prefence²¹, and to fubmit ourfelves to the Conduct of his unfearchable Wifdom²²; to be conformable to him in Purity and Holinefs²³, in Juftice and Righteoufnefs²⁴, in Truth and Faithfulnefs²⁵, in Goodnefs and Mercy²⁶; endeavouring the Recovery of that Divine Image in which we were created²⁷, and to be as like God as we can, in all his Imitable Perfections²⁸.

1. The fool hath faid in his Heart, There is no God, *Pf.* xiv, 1. *Ro.* i, 19, 20. *Pf.* xix, 1. *Job* xii, 7,—10. *Ac.* xvii, 28.

2. He that cometh to God, muft believe that he is, and that he is a rewarder of them that diligently feek him, *He.* xi, 6. *Pf.* lviii, 11. *Jo.* xvii, 3.

3. If the Lord be God, follow him, 1 *K.* xviii, 21. *If.* viii, 19. *Jof.* xxiv, 18. *Jonah* i, 6, 9. *Ge.* xvii, 1. *Pf.* c, 3, 4.

4. God is a fpirit, *Jo.* iv. 24. 2 *Cor.* iii, 17. *Lu.* xxiv, 39.

5. Before the Mountains were brought forth, or ever thou hadft formed the earth and the world: even from everlafting to everlafting, thou art God, *Pf.* xc. 2. *If.* xli, 4, xliv, 6. *Hab.* i, 12. *Pf.* lv, 19. *Pr.* viii, 23, 25. *Re.* i, 20. *Re.* i, 4, 8.

6. With whom is no variablenefs, neither fadow of turning, *Ja.* i, 17. *Mel.* iii, 6. *Pf.* cii, 26, 27.

7. Who

7. Who only hath Immortality, dwelling in the light, which no Man can approach unto, whom no man hath seen, nor can see, *1 Tim.* vi, 16, i, 17. *Job.* i, 18. *Ex.* xxxiii, 20. *De.* iv, 12.

8. Am I a God at hand, saith the Lord, and not a God afar off? can any hide himself in secret places that I shall not see him? do not I fill Heaven and Earth? saith the Lord, *Jer.* xxxii, 23, 24. *1 K.* viii, 27. *Pf.* cxxxix, 7,—12. *Am.* x. 2, 3.

9. O the depth of the riches, both of the wisdom and knowledge of God; *Ro.* xi, 33. *Eph.* i, 8. *Jude* 25. *Ac.* xv, 18. *Da.* ii, 22. *1 Chr.* xxviii, 9, *He.* iv, 13.

10. Great is our Lord, and of great power; his understanding is infinite, *Pf.* cxlvii, 5, cxv, 3. *Jer.* xxxii, 27.

11. The Lord, thy God, he is God, the faithful God, *De.* vii, 9. *Nu.* xxiii, 19. *2 Tim.* ii, 13, *2 Cor.* i, 18.

12. Holy, holy, holy, is the Lord of Hosts, *If.* vi, 3. *Re.* iv, 8. *Pf.* v, 4. *Hab.* i, 13.

13. A God of truth, and without Iniquity, just and right is he, *De.* xxxii, 4. *If.* xlv, 21. *Pf.* xi, 7, xlv, 17, *Jer.* xxxii, 19.

14. Thou art good, and dost good, *Pf.* cxix, 68. *Mat.* xix, 17. v, 45. *Ja.* i, 5.

15. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, *Ex.* xxxiv, 6, 7. *Ne.* ix, 17. *Pf.* ciii, 8, 13. *Mi.* vii, 18. *2 Pe.* iii, 9.

16. I am that I am, *Ex.* iii, 14, vi, 3. *Pf.* lxxxiii, 18.

17. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? *Job.* xi, 7, xxvi, 14, xxxvi, 26, xxxvii, 23. *Pf.* cxxxix, 6. *Ro.* xi, 33. *1 Cor.* ii, 9. *Eph.* iii, 18, 19.

18. Bless the Lord your God for ever and ever; and blessed be thy glorious Name which is exalted above all blessing and praise, *Ne.* ix, 5. *Pf.* cxlviii, 11, 12, 13, cxlv, 1,—5, lxxxvi, 12, lxxxix, 5,—8. *Ro.* xi. 36.

19. We—worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, *Pbi.* iii, 3. *Jo.* iv, 24. *He.* xii, 28. *1 Cor.* vi, 20. *Pf.* xcv, 6, xcvi, 8.

20. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, *Pbi.* i, 11. *1 Pe.* ii, 12, iv, 11.

21. I have kept thy Precepts and thy testimonies, for all my ways are before thee, *Pf.* cxix, 168, xvi. 8. *Ge.* xvii, 1. *Pr.* iii, 6. *Mat.* vi, 4, 6, *Ez.* ix, 9.

22. Behold, here am I, let him do to me, as seemeth good unto him, 2. *S.* xv, 26. *1 S.* iii, 18. *Pf.* xxxix, 9. *Job.* i, 21. *Mat.* xxvi, 39.

23. Ye shall be holy: for I the Lord your God am holy, *Le.* xix, 2, ix, 44. *1 Pe.* i, 16. *1 Jo.* iii, 3. *Mat.* v, 8.

24. If ye know that he is righteous, ye know that every one that doth righteousness is born of him, *1 Jo.* ii, 29, iii, 7, 10.

25. Lord, who shall abide in thy tabernacle: who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart, *Pf.* xv, 1, 2. *Zec.* viii, 16. *Pr.* xii, 17, 19.

26. Be ye merciful as your Father also is merciful, *Lu.* vi, 36. *Eph.* iv, 32. *Col.* iii, 12. *1 Jo.* iii, 17.

27. Put on the new man which after God is created in righteousness and true holiness, *Eph.* iv, 22, 23, 24. *Col.* iii, 10. *Ge.* i, 26, 27. *1 Cor.* xi, 7.

28. Be ye—perfect, even as your Father which is in heaven is perfect, *Mat.* v, 48. *Eph.* v, 1. *2 Cor.* iii, 18.

C H A P. VIII.

Q. *CAN there be more than one God, of such infinite Perfections, as those mentioned in the foregoing Chapter?*

A. No, *it is as contrary to Scripture, as Reason, that there should be more than *one* living and true God ¹: and therefore I am taught to say in *this Creed*, I believe in God, not *Gods*; and in the *Nicene Creed*, I believe in *one* God.

Q. *But do you not believe, that in this Unity of the Godhead there subsists a Trinity of Persons?*

A. This I am obliged to believe; because the same *Scriptures* which teach me, that there is but *one* God, *one* Lord, teach me also, that he is not *one* only Person, but *three* Persons in *one* Substance ².

Q. *Why is the first Person in this Trinity called God the Father?*

A. Not only because he is the Giver of life to all intelligent Beings ³; but chiefly because he is, in a much superior Respect, the *Father* of our Lord Jesus Christ ⁴; and, through him, in a more peculiar manner than of the rest of mankind, the *Father* of all true Christians ⁵.

Q. *What do you further believe concerning God the Father?*

A. That he is *Almighty, Maker of Heaven and Earth*; or, in other Words, that he hath an unlimited Power of doing whatsoever he pleaseth ⁶, and did eminently exert this Power in creating the *Heaven and Earth*, and all things therein ⁷; and that as the sovereign Lord thereof ⁸, he hath ever since continued to preserve ⁹, and govern ¹⁰ the World, by the same divine Power, Wisdom and Goodness, with which he made it.

Q. *What Influence should this Belief have upon us?*

A. It should engage us to pay him the Honour and Obedience of Children to their *Heavenly Father*

ther¹¹ the Homage and Worship due from Creatures to their great Creator¹² and, at all times, and in all cases, to confide in his all-sufficient Power¹³ and never failing Providence¹⁴.

1. One God and Father of all, who is above all, and through all, and in you all, *Eph.* iv, 6. *Is.* xxxvii, 16. *1 Tim.* ii, 5. *Ja.* ii, 19.

2. There are three that bear record in heaven; the Father, the Word, and the Holy Ghost: and these three are one, *1 Jo.* v, 7. *Mat.* xxviii, 19. *2 Cor.* xiii, 14. *1 Cor.* xii, 4, 5, 6. *1 Pe.* i, 2.

3. The God of the spirits of all flesh, *Nu.* xvi, 22, xxvii, 16. *He.* i, 7. *Is.* lxiv, 8. *Ac.* xvii, 29. *1 Cor.* viii, 6. *1 Th.* i, 1.

4. Blessed be God, even the Father of our Lord Jesus Christ, *2 Cor.* i, 3. *Ro.* xv, 6. *Eph.* i, 3. *1 Pe.* i, 3.

5. Ye have received the Spirit of adoption, whereby we cry *Abba*, Father, *Ro.* viii, 15. *Eph.* i, 5. *Jo.* xx, 17.

6. *Abba*, Father; all things are possible unto thee, *Mar.* xiv, 36. *Mat.* xix, 26. *Pf.* lxii, 11. *Job* xiii, 2.

7. Lord God, behold, thou hast made the heaven and the earth by thy great Power and stretched out arm, and nothing is too hard for thee, *Jer.* xxxii, 17. *Ge.* i, 1. *Ac.* iv, 24. *He.* iii, 4. *Ec.* iii, 11. *He.* xi, 3. *Pf.* xxxiii, 6, 9. *Ge.* i, 3.

8. God that made the world, and all things therein,—he is Lord of heaven and earth, *Ac.* xvii, 24. *Pf.* xxiv, 1. *Ex.* ix, 29.

9. Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all, *Ne.* ix, 6. *He.* i, 3. *Ac.* xvii, 28. *Pf.* xxxvi, 6, civ, 27,—31. *Job.* vii, 20. *Ge.* xlv, 5, 7. *2 S.* viii, 6. 14.

10. The Lord hath prepared his throne in the heavens, and his Kingdom ruleth over all. *Pf.* ciii,

19, xciii, 1, xcvi, 1, xcix, 1. *Ac.* xvii, 25, 26, 27. *Eph.* i, 11. *Pf.* cxxvii, 1, 2, 3, lxxv, 6, 7. *Am.* iii, 6. iv, 6, 7. *Ex.* xxi, 13. *Pr.* xxi, 31, xvi, 33. xix, 21, xvi, 9, xx, 24. *Ex.* xx, 5, 6, 7, 12. *Mat.* vi, 9,—13, vii, 7,—11.

11. If I be a father, where is mine honour? saith the Lord of hosts, *Mal.* i, 6. 1 *Jo.* iii, 10. *Jo.* viii, 41.

12. Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created, *Re.* iv, 11, v, 13. *Ex.* xx, 11. *Pf.* xlv, 12, xcv, 6.

13. Our help is in the name of the Lord, who made heaven and earth, *Pf.* cxxiv, 8, cxxi, 1, 2: lxii, 7, 8. xxvii, 1, 3. *Jf.* xxvi, 4.

14. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. — Fear ye not therefore; ye are of more value than many sparrows, *Mat.* x, 29. 30, 31, vi, 25,—34. 1 *Cor.* x, 13. 2 *Pe.* ii, 9. *Pf.* xxxvii, 23, 24, 28. *Pr.* iii, 5, 6. *Ro.* viii, 28. *Pf.* iv, 8, iii, 5. cxxi, 3,—8. *Jf.* xliii, 2.

C H A P. IX.

Q. *IS it not sufficient to believe the first Article of the Creed, unless we also believe the second, and what follows thereupon?*

A. The bare Belief of a God will not be sufficient for any, to whom that God hath plainly signified it to be his Will and Pleasure, that they should believe in *Jesus Christ* ¹, as the only means of obtaining his Favour ².

Q. *What is the Import of the Name Jesus?*

A. *It*

A. It signifies *Saviour*, and denotes that *Salvation*, which the Son of God came into the World, on purpose, to bring to Sinners ³.

Q. *How, and in what respect, is Jesus a Saviour?*

A. As he *saves* us from the Guilt and Punishment of our Sins ⁴, and hath made our Peace with, and reconciled us to God ⁵; as he *saves* us from the Dominion and Commission of the Sins themselves ⁶, and as he will at last bestow eternal Life and Happiness upon all them ⁷ who, forsaking those Sins, do sincerely obey him ⁸.

1. This is the work of God, that ye believe on him whom he hath sent, *Jo.* vi. 29. xiv. 1. *1 Jo.* iii. 23. v. 13.

2. I am the way, and the truth, and the life: no man cometh unto the Father, but by me, *Jo.* xiv. 6. vi. 40, iii. 14, — 18. viii. 24, xv. 6. *Ac.* xvi. 31. *1 Jo.* v. 12, *Ac.* iv. 12.

3. Thou shalt call his name Jesus: for he shall save his people from their sins, *Mat.* i. 21. *Lu.* ii. 11. *Ac.* xii. 23. *1 Tim.* i. 15. *1 Jo.* iv. 14.

4. In whom we have redemption through his blood, even the forgiveness of sins, *Col.* i. 14. *Mat.* xxvi. 28. *Ac.* x. 43, v. 30, 31. *1 Th.* i. 10.

5. God hath reconciled us to himself by Jesus Christ, *2 Cor.* v. 18, 19, 20. *Ro.* v. 10. *Col.* i. 20, 21, 22.

6. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, *Tit.* ii. 14, 11, 12, 13. *Ro.* viii. 1, 2. *Eph.* ii. 10. *2 Pe.* i. 4, — 8.

7. Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord, *Ro.* vi. 22, 23. *Jo.* vi. 40, x. 10, 28. *1 Pe.* i. 3, 4. *1 Jo.* ii. 25.

8. He became the author of eternal salvation un-

to all them that obey him, *He. v. 9. Is. lv. 3. Ro. ii. 6,—10. 2 Th. i. 7, 8.*

C H A P. X.

Q. *WHAT do you mean by adding Christ to the Name Jesus?*

A. I do hereby profess my Belief, that this same Jesus is the *Christ*, or, according to the meaning of that Word, the *Anointed one*, whom the *Jews* stiled, the *Messiah* ¹ and that as, in the *Old Testament*, *Prophets*, *Priests* and *Kings* were anointed with Oil to their respective Offices, so by the *Unction* typified thereby, namely, that of the Spirit of God, was this Jesus consecrated ² to be a *Prophet*, a *Priest*, and a *King*, in order to his perfecting our Salvation.

Q. *Why do you believe the Person, known chiefly by the Name of Jesus when he was upon Earth, to be the expected Messiah, in whom all those great Offices were to center?*

A. Because the *Scripture* expressly asserts him to be so ³; and because it is therein abundantly manifest, that all the ancient Prophecies, relating to the first coming of the *Messiah*, were fulfilled in him ⁴.

Q. *Does your Faith in Jesus, as the Christ, rest wholly upon this Proof?*

A. No: I am further confirmed therein by audible Testimonies from Heaven ⁵; and by the Attestation of an extraordinary Prophet, sent, on purpose into the World, to prepare his way, and bear witness to him ⁶.

Q. *But how did Jesus himself prove that he was the Christ?*

A. By working Miracles ⁷; and empowering his Disciples to do the same in his Name by leading the most holy Life ⁹; and preaching the most heavenly

venly Doctrine ¹⁰; and by making good his Promise of rising again from the Dead ¹¹, and of sending down the Holy Ghost upon his Apostles ¹², to lead them into all Truth ¹³, and to enable them with Boldness ¹⁴, and in all Languages ¹⁵, to preach the Gospel, and diffuse it into all Countries ¹⁶.

Q. What is the Result of all these Considerations put together?

A. That the Christian Faith is built upon such good Grounds, as to leave no just pretence or excuse for Infidelity ¹⁷.

1. We have found the Messiah, which is, being interpreted, the Christ, *Jo.* i. 41. iv. 25.

2. God anointed Jesus of Nazareth with the Holy Ghost, and with power, *Ac.* x. 38. iv. 27. *Lu.* iv. 18. *Jo.* iii. 34. *Col.* ii. 3. *1 K.* xix. 16, *Ex.* xl. 13. *1 S.* x. 1.

3. This Jesus, whom I preach unto you, is Christ, *Ac.* xvii. 3, ii. 36, ix. 22. *Mat.* xvi. 16, *Jo.* vi. 69. *1 Jo.* v. 1.

4. He expounded and testified the kingdom of God, perswading them concerning Jesus, both out of the Law of Moses, and out of the prophets, *Ac.* xxviii. 23. xxvi. 6. *Lu.* xxiv. 25, 27. *Jo.* i. 45. *Ge.* iii. 15, xxii. 18, xxvi. 4, xlix. 10, *De.* xviii. 15, *Pf.* xvi. 10, xxii. cxxxii. 11, *Is.* vii. 14, ix. 6, *Jer.* xxiii. 5, *Ex.* xxxiv. 23, 24, *Da.* ix. 24, *Mi.* vii. 20, *Hag.* ii. 7, *Mal.* iii. 1.

5. Lo, a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased, *Mat.* iii. 17. xvii. 5. *2 Pe.* i. 17, 18.

6, *John* seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the World, *Jo.* i. 29, 6, 15, 30, -37. *Mat.* iii. 11, *Jo.* iii. 26, *Ec.* v. 33. *Lu.* ii. 25, -38.

7. I have greater witness than that of *John*: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me, *Jo.* v. 36, x. 25, 37, 38, xv. 24. *Mat.* xi. 4, 5.

8, In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick, and they shall recover, *Mar. xvi. 17, 18. Ac. ii. 43, vi. 8, xv. 12, 1 K. xvii. 24.*

9. Which of you convinceth me of sin, *Jo. viii. 46, He. vii. 26. 1 Pe. ii, 22.*

10, My doctrine is not mine; but his that sent me, *Jo. vii. 16, 17, 18. 1 Tim. iii. 16, Tit. i. 1, ii. 11, 12, iii. 8.*

11. Destroy this temple, and in three days I will raise it up, *Jo. ii. 19, Mat. xvi. 21, xx. 19, Ac. xvii. 31.*

12, Ye shall be baptized with the Holy Ghost, not many days hence, *Ac. i. 5, 4, Lu. xxiv. 49.*

13, When the spirit of truth is come, he will guide you into all truth, *Jo. xvi, 13, xiv 15, xiv. 26, Lu. xxi. 15.*

14, They were all filled with the Holy Ghost, and they spake the word of God with boldness, *Ac. iv. 31, 13, xiv. 3. Mat. x. 26, 27.*

15, They were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance, *Ac. ii. 4,--12, 1 Cor. xii, 10, 28, 1s. xliv. 3, Joel. ii. 28, Mar. xvi, 17.*

16. Go ye into all the world, and preach the gospel to every creature,---And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following, *Mar. xvi. 15, 20, Mat. xxiv. 14, Jo. xii. 31, 32, 1 Tim. iii. 16, Ro. xv. 18, 19.*

17. How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will, *He. ii. 3, 4, Jo. vi. 68, 69, xvi. 30, Lu. vii, 22, 23.*

C H A P. XI.

Q. **W**HICH are those Offices, denoted by the Word Christ, to which, you said, Jesus was anointed?

A. Those three great ones of Prophet ¹, Priest ², and King ³,

Q. How did Jesus execute those Offices?

A. As a Prophet, he foretold future Events ⁴, and revealed the whole Will of God, concerning the Salvation of Mankind ⁵; as a Priest, he made Attonement for Sins ⁶, and continually intercedeth for Sinners ⁷; and as a King, he doth govern and protect his Church ⁸, will, in due time, destroy his Enemies ⁹, and reward his faithful Servants ¹⁰.

Q. What Duties are we hereby obliged to?

A. To hearken diligently to, and place an implicit Faith in this infallible Prophet ¹¹; to be so truly penitent for our Sins, that we may be intitled to the Benefit of the Sacrifice and Mediation of this High Priest ¹²; and to be such loyal, obedient Subjects to this Almighty King, that we may never feel the dreadful Effects of his Indignation ¹³.

1, This is of a truth that prophet, that should come into the world, *Jo. vi. 14, Mat. xxi. 11, Lu. vii. 16, xxiv. 19.*

2, Called of God an high-priest, after the order of Melchisedeck, *He. v. 10, 6, iii. I vii. 28, viii. 1, Ps. cx. 4, Ge. xiv. 18.*

3, He hath on his vesture, and on his thigh, a name written, *King of Kings, and Lord of Lords, Re. xix. 16, Ps. ii. 6, He. i. 8, Is. xxxii. 1 Mat. ii. 2. Da. ii. 44. vii. 13, 14, Lu. i. 32, 33, xix. 38, xxiii. 3, Jo. xii 15, xviii. 36, 37, Ac. v. 31.*

4, Behold. I have foretold you all things, *Mar. xiii. 23, Lu. xix. 43, 44, xxi. 24, Mat. xxiv. 11, Jo. xxi. 18, 22.*

5, The

5. The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, *Lu. iv. 18, 19, 15, 22, 32, Mat. vii. 28, 29 Mar. vi. 2, Jo. xv. 15.*

6. Now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself, *He. ix. 26, ii. 17, Ro. v. 11, Eph. v. 2, He. vii. 26, 27.*

7. He is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them, *He. vii. 25, iv. 15, Ac. iii. 26.*

8. Unto the Son he saith, Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy kingdom, *He. i. 8, Jf. ix. 7, Mat xxviii. 18, 19, 20, xvi. 18.*

9. He must reign, till he hath put all enemies under his feet, *1 Cor. xv. 25, 26, He. x. 13, ii. 14, Re. xx. 14, Jo. xii. 31, 1 Jo. iii. 8, Lu. x. 18.*

10. My reward is with me, to give every man according as his work shall be, *Re. xxii. 12, Eph. vi. 8, Mar. xxv. 34.*

11. *Moses* truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people, *Ac. iii. 22, 23, vii. 37, De. xviii. 18, 19, He. ii. 1, 2, 3. xii. 25, Lu. x. 16.*

12. How much more shall the blood of Christ, who through the eternal spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God, *He. ix. 14, iv. 14, x. 21, 22.*

13. Those mine enemies, which would not that I should

I should reign over them, bring hither, and slay, them before me, *Lu.* xix. 27, *Pf.* ii. 9, cx. 2, 5, 6, *Re.* ii. 27, xix. 15, *Lu* i. 74, 75.

C H A P. XII.

Q. *WHAT do you Believe concerning Jesus Christ, with respect to his more immediate Relation to God?*

A. That he is the *Son*¹, and the *only Son* of God², not made, or created like other Beings³, but, by an inexplicable Generation⁴, begotten of the Father before all Worlds⁵, even from Everlasting⁶, having by such eternal Generation, the Divine Nature so fully communicated to him⁷, that he is God of God, Light of Light, very God, of very God⁸, of one Substance with the Father⁹.

Q. *What is the Conclusion necessarily resulting from this Account of the Divine Nature of Jesus Christ?*

A. That this everlasting *Son* of the *Father* is equal to the *Father*, as touching his Godhead¹⁰. And I am further confirmed in this Faith by those *Scriptures*, which ascribe to him, in a manner appropriate and peculiar to God, the Name¹¹, the Attributes¹², the Works¹³, the Worship¹⁴, and the Honour¹⁵, of God: All or any of which it would be unlawful so to ascribe to him, were not the Glory of the *Son* the same with that of the *Father*, without any Difference or Inequality¹⁶.

Q. *Upon what Account do you own Jesus Christ, his only Son, for our Lord?*

A. If he be our *Saviour*, our *Prophet*, our *Priest*, our *King*, nay even our *God*, he must necessarily be our *Lord*: But I do here acknowledge him to be, in a peculiar manner, our *Lord*, as having redeemed and purchased us with his Blood¹⁷.

Q. *What Duties do you learn from hence?*

A. To

A. To give *Jefus Chrift* all that Homage ¹⁸, and Obedience ¹⁹, which is due to him, as the *Son* of God, and *our Lord*; and as fuch, to conform to his Example, in whatfoever he hath propofed himfelf to our Imitation ²⁰.

1. We believe, and are fure that thou art that Chrift, the Son of the living God, *Jo.* vi, 69. *Mar.* i, 11. *Ac.* ix, 20, *Lu.* i, 35. *Ro.* i, 4. *He.* i, 2.

2. God fo loved the world, that he gave his only begotten Son, that whofoever believeth in him, fhould not perifh, but have everlafting life, *Jo.* iii, 16, i, 18. *I Jo.* iv, 9.

3. Unto which of the angels faid he at any time, Thou art my Son, this day have I begotten thee, *He.* i, 5, 4. *Jo.* v, 26,

4. Who fhall declare his generation, *If.* liii, 8, *He.* vii, 3 *Mat.* xi, 27.

5. And now, O Father, glorify thou me with thine own felf, with the glory which I had with thee before the world was, *Jo.* xvii, 5, i, 2, 3. *Eph.* iii, 9. *Col.* i, 16, 17.

6. I am *Alpha* and *Omega*, the beginning and the end, the firft and the laft, *Re.* xxii, 13, i, 11, 17, ii, 8. *Mic.* v, 2. *Jo.* i, 1, 2. *I Jo.* i, 1, 2. Compare thefe Places with thofe in Chap. viii, 5. which prove the Eternity of the Father, and you'll fee that they run in much the fame Stile.

7. In him dwelleth all the fulnefs of the Godhead bodily, *Col.* ii, 9. i, 19. *Jo.* i, 14.

8. The brightnefs of his glory, and the exprefs image of his perfon, *He.* i, 3. *2 Cor.* iv, 4. *Col.* i, 15.

9. I and my Father are one, *Jo.* x, 30, 38. xvii, 11, 21. *I Jo.* v, 7, 20.

10. Who being in the form of God, thought it not robbery to be equal with God, *Phi.* ii, 6. *Jo.* x, 33, 36. v, 18. *Lu.* xxii, 70, 71. *Jo.* xix, 7. x, 28, 29. xvi, 14, 15.

11. In the beginning was the Word, and the Word was with God, and the Word was God, *Jo.* i, 1, xx, 28. *Ac.* xx, 28: *Ro.* ix, 5. 1 *Tim.* iii, 16. *Mat.* i, 23. *If.* ix, 6.

12. Lord thou knowest all things, *Jo.* xxi, 17. ii, 25, xvi, 30. *Lx.* vi, 8. *Re.* ii, 23,—*Mat.* xviii, 20. xxviii, 20. *Jo.* iii, 13,—*He.* i, 11, 12, xiii, 8. *Re.* i, 8.

13. All things were created by him, and for him. And he is before all things, and by him all things consist, *Col.* i, 16, 17. *Jo.* i, 3, 5, x, 19. *He.* i, 3, *Jos.* iii, 17, *If.* lxiii, 1. *Lu.* v, 20, 21: *Jo.* v, 17, 21, vi, 40. xv, 26. 1 *Cor.* i, 4 *Phi.* iv, 13.

14. And they stoned *Stephen*, calling upon God, and saying, Lord Jesus, receive my spirit, *Ac.* vii, 59. 1 *Cor.* i, 2. 2 *Th.* ii, 16, 17. *Lu.* xxiv, 52. *Jo.* xiv, 1, ix, 38. *Pf.* ii, 12. *He.* i, 6.

15. All men should honour the Son, even as they honour the Father, *Jo.* v, 23. *Re.* v, 13. compared with iv, 11.

16. I am the Lord, that is my name, and my glory will I not give to another, *If.* xlii, 8. 1 *Cor.* ii, 8. *Pf.* xxiv, 10. *If.* vi, 3. *Mat.* iv, 10. *Ex.* xx, 3, 5.

17. God hath made that same Jesus, whom ye have crucified, both Lord and Christ, *Ac.* ii, 36, x, 36. *Tit.* ii, 14. *Lu.* ii, 11. *Ro.* xiv, 9. *Eph.* iv, 5. 1 *Cor.* viii, 6, vi, 20. *Re.* xvii, 14.

18. At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and—every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, *Phi.* ii, 10, 11. *He.* i, 6.

19. Why call ye me, Lord, Lord, and do not the things which I say, *Lu.* vi, 46. *Mat.* vii, 21. *Mal.* i, 6.

20. Ye call me Master, and Lord; and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye ought also to wash one a-

E

nother's

nother's feet, *Jo.* xiii, 13,—16. *Lu.* xxii, 25, 26, 27. *Mat.* xxiii, 8.

C H A P. XIII.

Q. **W**HAT do you profess to believe in the third Article ?

A. That, for the Redemption of Mankind, the Son of God was Incarnate ¹, and condescended to become the Son of Man ²: The whole Human Nature being assumed by him ³, and so closely united to the Divine, that he became God and Man, in one Person ⁴.

Q. How did he take the Manhood into God ?

A. He was not conceived by the ordinary way of Generation ; but was made Man of the Substance of his Mother, a *Virgin* ⁵, called *Mary*, of the Family of *David* ⁶, by the sole Operation of the *Holy Ghost* ⁷. And at the end of nine Months from this miraculous Conception, he was, of this blessed Woman ⁸, at *Bethlehem* ⁹, born into the World, without Spot of Sin ¹⁰. to make us clean from all Sin ¹¹.

Q. What doctrinal Inference is especially to be noted from this Article thus Expounded ?

A. That our Lord *Jesus Christ* is inferior to the Father as touching his Manhood ¹².

Q. What Influence ought his Incarnation to have upon our Hearts and Lives ?

A. It should engage us, with all possible Joy and Gratitude, to admire and magnify the amazing Goodness of the Son of God in thus taking upon him our Flesh ¹³; to follow the Example of his great Humility ¹⁴, and to beseech God that we being regenerate, and made his Children by Adoption and Grace, may daily be renewed by his Holy Spirit ¹⁵.

1. When

1. When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, *Gal.* iv, 4, 5. *He.* ii, 9, 14, 15, 17. *1 Cor.* xv, 22.

2. The Son of man is come to save that which was lost, *Mat.* xviii, 11. *Lu.* ix, 56. *Mat.* xvi, 13, xii, 40, xvii, 9.

3. The Word was made flesh, and dwelt among us, *Jo.* i, 14. *He.* ii, 16. *Ge.* iii, 15. *Ac.* ii, 22, xvii, 31. *1 Tim.* ii, 5. *1 Cor.* xv, 21, 47. *1 Jo.* iv, 2, 3. *Lu.* xxiii, 46, xxiv, 39. *He.* iv, 15.

4. Of whom, (*that is, the Israelites*) as concerning the flesh, Christ came, who is over all, God blessed forever, *Amen*, *Ro.* ix, 5. *1 Tim.* iii, 16. *He.* vi, 6. *Phi.* ii, 8. *1 Cor.* ii, 8. *Ac.* xx, 28. *1 Jo.* iii, 16. *Lu.* xx, 41,—44. *Jo.* i, 15, 30.

5. All this was done that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, *Mat.* i, 22, 23. *Is.* vii, 14. *Jer.* xxxi, 22. *Mat.* i, 18. *Lu.* i, 34, ii, 5.

6. The angel *Gabriel* was sent from God,—to a virgin espoused to a man, whose name was *Joseph*, of the house of *David*; and the virgin's name was *Mary*, *Lu.* i, 26, 27, 32. *Mat.* xxi, 9, xxii, 42. *Ac.* xiii, 23. *Ro.* i, 3. *Pf.* lxxxix, 36, 37; cxxxii, 11. *Ge.* xlix, 10. *Is.* xi, 1, 10. *Jer.* xxiii, 5, 6.

7. The Holy Ghost shall come upon thee, and the power of the highest shall over-shadow thee, *Lu.* i, 35, 38. *Mat.* i, 20. *Ec.* xi, 5.

8. Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord, *Lu.* i, 45, 28, 42, 43. 48: xi, 27, 28.

9. While they were there, (*at Bethlehem*,) the days were accomplished, that she should be delivered; and she brought forth her first-born Son, *Lu.* ii, 6, 7. *Mat.* i, 25; ii, 1, 4, 5, 6. *Mi.* v, 2. *Jo.* vii, 42.

10. That holy thing which shall be born of thee, shall be called the Son of God, *Lu: i, 35. 1 Jo. iii, 5. 2 Cor: v, 21. 1 Pe: ii, 22.*

11. The blood of Jesus Christ his Son cleanseth us from all sin, *1 Jo. i, 7. 1 Pe: i, 19. He: ix, 14. Re: i, 5.*

12. My Father is greater than I, *Jo: xiv, 28. Lu: vi, 12. Mar: xiii, 32. He: ii, 9. Mat: xi, 19; xx, 18, 19. Mar: ix, 9.*

13. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men, *Lu: ii, 13, 14, 10, 11. Jf: ix, 2, 3. xxxv, 1, 2. xlii, 10. liv, 1.*

14. Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, *Phi: ii, 5,—8. 2 Cor, viii, 9. Mat. xi, 29.*

15. Except a man be born again, he cannot see the kingdom of God, *Jo. iii, 3, 5, 6, 7; i, 12, 13. Ro: viii, 9, 10. Gal: iv, 19. 1 Jo: v, 1.*

C H A P. XIV.

Q. **W**HAT do you profess to believe in the fourth Article?

A. That the Son of God, in that human Nature which he assumed, Suffered under Pontius Pilate, was Crucified, Dead, and Buried, and descended into Hell.

Q. What is the full Import of this Article?

A. That

A. That the blessed *Jesus*, as the Prophets had foretold ¹, after he had undergone other inexpressible Sufferings in both Soul ² and Body ³, was unjustly ⁴ condemned to the Death of Crucifixion, by *Pontius Pilate*, the Roman Governour of *Judea* ⁵, and being accordingly nailed upon a Cross ⁶, he there did, with an admirable Behaviour, endure the bitter and ignominious Misery ⁷, till he gave up the Ghost and died ⁸, and so redeemed us from the Curse of the Law ⁹, and offered up himself, as a Sacrifice to God, for the Sins ¹⁰, and in the stead ¹¹, of all Mankind.

Q. Which was the next, and last Stage of our Saviour's Humiliation?

A. After their actual Separation ¹², his Body was decently interred ¹³, and his Soul went to the Place of departed Spirits ¹⁴, both continuing under the State of Death, till their Re-union at his Resurrection.

Q. What Return ought we to make for the stupendous Kindnesses manifested in all this?

A. Even give up ourselves entirely to the Service of this dear Redeemer ¹⁵, always remembering his exceeding great Love in dying for us ¹⁶, and glorying above all things in the Cross of Christ ¹⁷.

Q. What more particularly are we to do, in pursuance of the great End and Design of this dying Love?

A. To detest and forsake those Sins which brought upon the Son of God so great Sufferings ¹⁸, and to rest assured of the Pardon of them, if forsaken, through the Merits of his Sacrifice ¹⁹, in no case to distrust God's Goodness, after such an Instance of it, in giving his Son to die for us ²⁰, to be more easily reconciled, than we are apt to be, to a State of Affliction ²¹, and to follow the Pattern our Lord hath set us of an exemplary Patience ²², Resignation ²³, and Charity ²⁴.

1. Those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled, *Ac.* iii, 18. *Lu.* xxiv, 25, 26, 27. *1 Pe.* i, 10, 11. *Is.* liii, 3, 8, 10. *1.* 6. *Da.* ix, 24, 26. *Jo.* iii, 14.

2. My soul is exceeding sorrowful, even unto death, *Mat.* xxvi, 38. *Jo.* xii, 27. *Lu.* xxii, 41,—44.

3. Then *Pilate* took Jesus and scourged him. And the soldiers platted a crown of thorns, and put it on his head, *Jo.* xix, 1, 2. *Mat.* xxvii, 26,—31.

4. I having examined him before you, have found no fault in this man ; no, nor yet *Herod*, *Lu.* xxiii, 14, 15, 22, 41. *Mat.* xxvii. 24. *Jo.* xix, 6, xv. 25. *2 Cor.* v, 21.

5. *Pilate*, willing to content the People, released *Barabbas* unto them, and delivered Jesus, when he had scourged him, to be crucified, *Mar.* xv, 15. *Lu.* xxiii, 24, 25.

6. And they crucified him, *Mat.* xxvii, 35. *Lu.* xxiii, 33. *Ac.* v. 30, x. 39. *Pf.* xxii, 16. *Jo.* xx, 25.

7. Who for the joy that was set before him, endured the Cross, despising the shame, *He.* xii, 2. *Mat.* xxvii, 38, 39. *Lu.* xxiii, 39. *Jo.* xix, 26, 28. *Lu.* xxiii, 34, 42, 43. *Mat.* xxvii, 46.

8. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit, and having said thus, he gave up the ghost, *Lu.* xxiii, 46. *Mat.* xxvii, 50. *Mar.* xv, 37. *Jo.* xix, 30. *Ro.* v, 6, 8. *He.* ix, 14, 15.

9. Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree, *Gal.* iii, 13, 10. *De.* xxi, 23, xxvii, 26. *Ro.* viii, 3.

10. This man — offered one sacrifice for sins, *He.* x, 12. 8,—11, ix, 22. *1 Cor.* v, 7, xv, 3. *Is.* liii. 5, 6, &c.

11. Who gave himself a ransom for all, *1 Tim.* ii, 6. *Mat.* xx, 28. *He.* ii, 9, ix, 28. *1 Jo.* ii, 1, 2.

12. *Pilate*

12. *Pilate* calling unto him the Centurion, asked him, whether he had been any while dead. And when he knew it of the Centurion, he gave the body to *Joseph*, *Mar.* xv. 44, 45. *Jo.* xix, 33, 34.

13. And when *Joseph* had taken the body, he wrapped it in a clean linnen cloth, and laid it in his own new tomb, which he had hewn out in the rock ; and he rolled a great stone to the door of the sepulchre, and departed, *Mat.* xxvii, 59, 60. *Jo.* xix, 39,—42. *1 Cor.* xv, 4. *If.* liii. 9,

14. *David* speaketh concerning him, — Thou wilt not leave my soul in hell, *Ac.* ii, 25, 27. *Pf.* xvi, 10. *Lu.* xxiii, 42, 43. *1 Pe.* iii, 19, *Ro.* x, 7. *Eph.* iv, 9. *Lu.* xvi, 23, 25.

15. The love of Christ constraineth us, because we thus judge, — that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, *2 Cor.* v, 14, 15. *1 Pe.* i, 17, 18, 19. *Ro.* xiv, 7, 8. *1 Cor.* vi, 20. *1 Th.* v, 10.

16. This is my Body which is broken for you : this do in remembrance of me, *Lu.* xxii, 19, 20. *1 Cor.* xi, 26.

17. God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, *Ga.* vi, 14. *1 Cor.* i, 23, 24, ii, 2.

18. Who, his own self, bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness ; by whose stripes ye were healed, *1 Pe.* ii, 24, iv, 1, 2. *Ro.* vi, 6, 10, 11. *Ga.* ii, 20. *Tit.* ii, 14.

19. Who is he that condemneth ? It is Christ that died, *Ro.* viii, 34, — 39, iv, 25, vii, 24, 25.

20. He that spared not his own Son, but delivered him up for us all ; how shall he not with him also freely give us all things, *Ro.* viii, 32. *Mat.* vi, 33. *2 Pe.* i, 3.

21. It became him in bringing many sons unto glory, to make the captain of their salvation perfect

fect through sufferings, *He. ii, 10, v, 8, 9. Phi. ii, 8. Mat. xvi, 24.*

22. Christ — suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, he threatned not; but committed himself to him that judgeth righteously, *1 Pe. ii, 21, 22, 23. Jo. viii, 48, 49, xviii, 22, 23. Is. liii, 7.*

23. Father if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done, *Lu. xxii, 42. Jo. xii, 27, v, 30, vi, 38.*

24. This is my Commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends, *Jo. xv, 12, 13, xiii, 34, 1 Jo. iii, 16, iv, 11. Eph. v, 2.*

C H A P. XV.

Q. *IF Jesus of Nazareth was put to Death as a Malefactor, because he pretended to be Christ, the Son of God, how came it to pass that Christianity was not for ever buried with him?*

A. Because, as I profess to believe in the *fifth Article*, that same *Jesus*, who died and was buried, and whose Soul descended into Hell, having his Soul and Body re-united, did by his own divine Power ¹, revive and come to Life again ², upon the *third Day* from his Death and Burial ³, and so rose the self same Man, as he was before he died ⁴, thereby giving a full Demonstration of his Victory over Death ⁵, and a convincing Testimony of the Truth of his Religion ⁶.

Q. *What Grounds of Assurance have you that the third Day he rose again from the Dead?*

A. Christ's

A. Christ's Resurrection is evident, beyond all Contradiction, from the Removal of the Stone, and the Emptiness of the Sepulchre ⁷; from the Affirmation of Angels ⁸; the Confession of Enemies ⁹; and the Attestation of faithful Witnesses ¹⁰, who had such infallible Proofs of his being alive ¹¹. that they sealed the Truth thereof with their Blood ¹². And God himself confirmed their Testimony, by the Effusion of the Holy Ghost upon them ¹³, and by the Miracles he impowered them to do, in the Name of Christ ¹⁴.

Q. *Why was so great Care taken to give such unexceptionable Proofs of Christ's Resurrection?*

A. That we might rest fully satisfied that our Justification was completed by him ¹⁵, and that we also shall rise again as he did ¹⁶.

Q. *And is not the Duty likewise, as well as the Comfort of a Christian, closely connected with this Article.*

A. Yes: Christ's Resurrection is a most powerful Engagement upon us to lead holy and virtuous Lives ¹⁷; and particularly to set apart the *first Day* of the Week, the *Day* on which he *rose*, to the Honour and Service of this great Redeemer ¹⁸.

1. Therefore doth my Father love me, because I lay down my Life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father, *Jo.* *x.* 17, 18, ii, 19, 21, v, 19, 26.

2. Him being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death, because it was not possible he should be holden of it, *Ac.* ii, 23, 24, xiii, 30, xvii, 31. *Ga.* i, 1. *He.* xiii, 20.

3. He

3. He rose again the third day, according to the scriptures, *1 Cor.* xv, 4. *Pf.* xvi, 10. *Ac.* ii, 31. xiii, 34, --37. *Mat.* xii, 40. xvi, 21, *Lu.* xxiv, 46.

4. Behold my hands and my feet, that it is I myself, *Lu.* xxiv, 39. *Jo.* xx, 20, 27. *Re.* i, 18.

5. Christ being raised from the dead, dieth no more; death hath no more dominion over him, *Ro.* vi, 9. *Re.* i, 18. iv, 9, 10. *1 Cor.* xv, 55, 57.

6. Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, *Ro.* i, 4. *1 Cor.* xv, 17.

7. Upon the first day of the week, very early in the morning, they came to the sepulchre.--And they found the stone rolled away from the sepulchre. And they entred in, and found not the body of the Lord Jesus, *Lu.* xxiv, 1, 2, 3, 12. *Mat.* xxviii, 2. *Mar.* xvi, 4. *Jo.* xx, 1, -8.

8. And when they found not his body, they came saying, that they had also seen a vision of angels, which said that he was alive, *Lu.* xxiv, 23, 4, --7. *Mat.* xxviii, 5, 6, 7. *Mar.* xvi, 5, 6, 7.

9. Some of the watch came into the city, and shewed unto the chief priests all the things that were done, *Mat.* xxviii, 11, --14, 2, 3, 4. *Ac.* ix, 4, 5. xxvi, 14, 15, 22, 23. *1 Cor.* xv, 8, 9.

10. He was seen of *Cephas*, then of the twelve. After that he was seen of above five hundred brethren at once.---After that he was seen of *James*; then of all the Apostles. And last of all he was seen of me, *1 Cor.* xv, 5, --8. *Mat.* xxviii, 9. *Lu.* xxiv, 10. *Jo.* xx, 18. *Ac.* i, 8, 22. ii, 32. iii. 15. xiii, 31.

11. Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him, after he rose from the dead, *Ac.* x, 40, 41. i, 3. *Mat.* xxviii, 9. *Mar.* xvi, 9, 12, 14. *Lu.* xxiv, 13, --31, 36, --43. *Jo.* xx, 18, 19, 20; 26, 27, 28. xxi, 1, --14. *1 Jo.* i, 1, 2, 3. *Ac.* vii. 56.

12. I saw

12. I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, *Re. xx, 4. vi, 9. i, 9.*

13. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, *Ac. ii, 32, 33. v, 32. i, 4, 5. Lu. xxiv, 49.*

14. Be it known unto you all, and to all the people of *Israel*, that by the name of Jesus Christ of *Nazareth*, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole, *Ac. iv, 10, 33. iii, 16. v, 12, 15, 16. Jo. xiv, 12. He. ii, 4. I Jo. v. 9.*

15. Who was delivered for our offences, and was raised again for our justification, *Ro. iv, 25. viii, 34.*

16. If we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him, *I Th. iv, 14. I Cor. xv, 20. Ec. Lev. xxiii, 10, 11. Ro. xi, 16. viii, 11. Col. i, 18. Re. i, 5. I Pe. i, 3, 4.*

17. We are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life, *Ro. vi, 4, 10, 11, Col. ii, 12. Eph. v. 14. 2 Cor. v, 15.*

18. This is the day which the Lord hath made; we will rejoice, and be glad in it, *Pf. cxviii, 24. Mar. xvi, 9. Re. i, 10. Ac. xx, 7, I Cor. xvi, 2, 2 Tim. ii, 8.*

C H A P. XVI.

2. **W**HAT is the Importance of the sixth Article, He ascended in Heaven, and sitteth on the right Hand of God, the Father Almighty?

A. That

A. That that *Jesus*, who *died* and *rose again*, after a personal Intercourse with his Disciples for forty Days, to convince them of the reality of his Resurrection, and to give them Directions for gathering and governing his Church ¹, was, in their Sight, taken up from the Earth ², and carried through the Air, to that high and holy Place called Heaven ³, where he did take up his perpetual Habitation ⁴, and as a Reward of his Humiliation and Sufferings, is advanced to the highest Degree of Honour and Glory ⁵, and, for the Welfare and Benefit of his Church, vested with supreme Power and absolute Dominion over all things ⁶.

Q. *What special Advantages do accrue to us from thence?*

A. Our Redeemer being thus seated at the *right Hand of God*, in the Glory of the *Father*, sent down the *Holy Ghost* to supply his bodily Absence ⁷; continually mediates and interceeds for all true Believers ⁸; and prepares Mansions of Joy and Bliss for them, suitable to their respective Deserts ⁹.

What Engagements does all this lay us under?

A. To obey ¹⁰, and trust in ¹¹ him, who hath all Power in Heaven and Earth; to address ourselves to God through the alone Merits and Mediation of this advocate, as for all things we stand in need of, so especially, for the Graces and Comforts of his Spirit ¹²; and having withdrawn our Affections from this World, and raised them up after him to Heaven ¹³, to prepare ourselves for the Enjoyment of that Happiness *Christ* hath provided for us ¹⁴.

1. He was taken up, after that he, through the Holy Ghost, had given commandments unto the apostles, whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God, *Ac.* i, 2, 3. *Mat.* xxviii, 19, 20. *Mar.* xvi, 15,--18. *Lu.* xxiv, 44,--49. *Jo.* xx, 21, 22, 23. *xxi*, 15, 16, 17.

2. And

2. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And they looked stedfastly toward heaven, as he went up, *Ac. i. 9, 10, 11. 21, 22. Lu. xxiv. 51. Jo. vi. 62.*

3. He was received up into heaven, and sat on the right hand of God, *Mar. xvi. 19. Lu. xx. 42. Ac. vii. 55, 56. Eph. iv. 10. Ps. xxiv. 7. He. ix. 11, 12. Jo. iii. 13.*

4. This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God *He. x. 12. vii. 3. Ps. cx. 1, 4. Ac. iii. 21.*

5. Wherefore God also hath highly exalted him, and given him a name which is above every name, *Phi. ii. 9. He. i. 3, 4. vii. 26. viii. 1, xii. 2. Re. xxii. 1. Jo. xvii. 4, 5.*

6. He raised him from the dead; and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, *Eph. i. 20, 21, 22. Mat. xxvi. 64. Mar. xiv. 62. Lu. xxiii. 69. Jo. v. 27. Ro. xiv. 9. Ac. ii. 34, 35. Mat. xxii. 43, 44. He. i. 13. 1 Pe. iii. 22. Col. ii. 10. Ac. v. 31. 1 Cor. xv. 25.*

7. It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, *Jo. xvi. 7. xiv. 16, 17. vii. 39. Eph. iv. 8. Ps. lxxviii. 18.*

8. Christ is —entred—into heaven itself, now to appear in the presence of God for us, *He. ix. 24. Ro. viii. 34. 1 Tim. ii. 5. 1 Jo. ii. 1. Jj. liii. 12.*

9. In my Father's House are many mansions; if it were not so, I would have told you: I go to prepare a place for you, *Jo. xiv. 2, 3. He. vi. 20. Eph. ii. 5, 6. Jo. xvii. 24. Mar. x. 40. 1 Cor. xv. 41.*

10. What shall the end be of them that obey not the Gospel of God, *1 Pe. iv. 17. 2 Cor. x. 5. 2 Th. i. 8.*

11. Let not your heart be troubled ; ye believe in God, believe also in me, *Jo. xiv, 1 Mat. xxviii, 18. He. vi, 19. vii, 25.*

12. Verily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you: ask, and ye shall receive, that your Joy may be full, *Jo. xvi, 23, 24. xiv, 13, 14. Mat. vii, 11, He. xiii, 15.*

13. If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth, *Col. iii, 1, 2. Mat. vi, 20. xiii, 44, 45, 46. 2 Cor. v, 1, 2. iv, 18.*

14. Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, *Phi. iii, 20. Mat. xxv, 10. He. iv, 11. Re. iii, 21.*

C H A P. XVII.

2. **H**OW long will our Saviour continue his Mediation and Intercession for us, at the right Hand of God?

A. Till from thence he shall come to judge the Quick and the Dead ¹.

Q. What Truths are contained in this seventh Article?

A. These two important ones: First, That there is a Judgment to come after this Life ² And, *Secondly, That the Person commissioned by God to be the Judge of that last Assize is our Lord Jesus Christ* ³.

Q. Are you able to give any Account of the Manner of Proceeding in the Administration of this Judgment?

A. Yes, We are told, not the very Time ⁴ but that a Time will come, when the present Frame and State of this sublunary World shall be dissolv'd ; and that then our great Redeemer, in his human glorified

glorified Nature, shall descend from Heaven ⁶, with the most awful ⁷ and glorious ⁸ Solemnity, to call all that shall be then alive, and all that have died from the beginning of the World to that Day ⁹, to a full Account of all their Designs ¹⁰, Words ¹¹, and Actions ¹², and that, after a Just and impartial ¹³, but equitable and candid ¹⁴ Tryal, he will pronounce the final Sentence, *first* upon the *Righteous*, of Absolution and Reward ¹⁵, and *then* upon the *Wicked*, of Condemnation and Punishment ¹⁶.

Q. What Influence should the Beliet of this have upon us?

A. It should engage us to live like Persons who expect to undergo so strict a Tryal ¹⁷; and for as much as we have no certainty of the Time of this *Judgment*, to be always prepared for the Account we must then give of the whole Course of our Lives here on Earth ¹⁸.

1. He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, *Ac.* iii, 20, 21.

2. It is appointed unto men once to die, but after this the Judgment, *He.* ix, 27. vi, 2. *Ec.* iii, 17. xi, 9. *Jude* 6. *Ge.* iv, 7.

3. We must all appear before the Judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, *2 Cor.* v, 10. *Mat.* xvi, 27. *Jo.* v, 22, 27. *Ro.* xiv, 10.

4. But of that day and hour knoweth no man, *Mar.* xiii, 32, 33. *Ac.* i, 7.

5. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up, *2 Pe.* iii, 10.--13. *Jf.* ix, 5. lxvi, 15, 16. *Da.* vii, 9, 10. *Mal.* iv, 1. *1 Cor.* iii, 13. *Pj.* cii, 25, 26. *He.* i, 10, 11, 12. *Jf.* xxxiv,

4. *Mar.* xiii, 31.--2 *Pe.* iii, 7. *Jf.* lxv, 17. lxvi. 22. lx, 20, 21.

6. This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven, *Ac.* i, 11. *Mat.* 24, 30, 31. *Lu.* xxi. 27. 1 *Th.* i, 10

7. The Lord himself shall descend from heaven, with a shout, with the voice of the arch-angel, and with the trump of God, 1 *Th.* iv, 16. 2 *Th.* i, 7., 8. *Re.* i. 7. vi. 15, 16, 17. *Pf.* l. 3, 4.

8. The Son of man shall come in his own glory. and in his Father's, and of the holy angels, *Lu.* ix. 26. *Mat.* xxv. 31. 2 *Th.* i. 10. *Re.* xix, 1, 2. vii, 10. xv. 3.

9. The Lord Jesus Christ--shall judge the quick and the dead, at his appearing, and his kingdom, 2 *Tim.* iv, 1, *Ro.* xiv, 9. 1 *Th.* iv, 16, 17. 1 *Cor.* xv, 51. 1 *Pe.* iv, 5. *Ac.* x, 42. *Mat.* xxv, 32, 33.

10. Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God, 1 *Cor.* iv, 5. *Ro.* ii, 16. *Re.* ii, 23. *Pr.* xxiv, 8. *Mat.* v, 28. vii. 1, 2. *Ja.* iv, 12. v, 9.

11. Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned, *Mat.* xii, 36, 37. v, 22. 34. *Ex.* xx, 7. *Pf.* l. 20, 21. cvi, 32, 33. *Eph.* v, 4. *Pr.* xiii. 3.

12. I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works, *Re.* xx, 12. *Jude* 15. *Ro.* ii, 5.--10. *Pf.* l. 21. *Ec.* xii, 14. *Jer.* xxxii, 19. *Lu.* xii, 2.

13. He hath appointed a day in the which he will judge the world in righteousness, by that Man whom

whom he hath ordained, *Ac.* xvii, 31. *Re.* ii, 11, 12. *2 Cor.* ix, 6. *Lu.* xii, 47, 48. *Mat.* xi, 22. 24. xxiii, 14. xx 23. *Ge.* xvii, 25. 1 *Pe.* i, 17. *Pf.* l. 5, 6.

14. We have not an high-priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin, *He.* iv, 15. ii, 17. v, 2, 7, 8. *Jf.* xi, 3, 4. xlii, 3. *Pf.* ciii, 14.

15. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, *Mat.* xxv, 34. xiii, 43. *Lu.* xii, 37. *Mat.* x, 41, 42. xxv, 21, 23. *Lu.* xix, 17, 19.

16. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, *Mat.* xxv, 41. vii, 23. *Lu.* xiii, 27. 2 *Th.* i, 9. 2 *Pe.* ii, 9. iii, 7.

17. Wherefore (beloved) seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless, 2 *Pe.* iii, 14, 11, 12. *Lu.* xii, 35, 36. *Tit.* ii, 11, 12. *Ac.* xxiv, 25. *Pf.* l. 22.

18. Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh, *Mat.* xxv, 13. xxiv, 42,--51. *Mar.* xiii 32. -37. *Lu.* xvii. 26,--30. xxi, 34, 35, 36. *Re.* iii, 2. 1 *Th.* v, 2, 23.

C H A P. XVIII.

Q. **T**HE eighth Article of the Creed relates to the Holy Ghost: What do you Believe concerning his Nature and Person?

A. For as much as the Scripture ascribes to him the Name ¹, Properties ², and Operations ³ of

F 3

God,

God, and joins him with the *Father* and the *Son* as an Object of Faith and Worship ⁴; and for as much also, as Christ himself makes Blasphemy against this blessed *Spirit*, to be the unpardonable Sin ⁵, I do believe that the *Holy Ghost*, or *Spirit*, is the *third Person* in the *Glorious Trinity*, God equal to the *Father* and the *Son* ⁶, distinct from ⁷, and proceeding from both ⁸.

Q. Why do you particularly call him Holy?

A. Because the Scripture does likewise represent it as his especial Office to Sanctify, or make Men *Holy* ⁹; and that He is the Lord and Giver of *all spiritual Life* ¹⁰; who spake by the Prophets ¹¹, and by whose Inspiration the *Scripture* was written ¹², and who, for the Establishment and Continuance of Christianity, did bestow miraculous Gifts upon the first Planters of that Religion ¹³; and hath appointed a constant Succession of regularly ordained Persons, to the Office of the Ministry ¹⁴.

Q. What does this part of our Belief oblige us to?

A. To worship and glorify this *blessed Spirit*, together with the *Father* and the *Son* ¹⁵; to follow the guidance of his written Word ¹⁶, to hearken to his private Motions ¹⁷; to pray for ¹⁸, and concur with ¹⁹ his Assistance; to beware of forfeiting his Grace, by slighting, or misusing it ²⁰; and much more of doing despite to him, by obstinate continuance in Unbelief, or other Impiety ²¹.

Q. But are you not more particularly fearful of that Sin against the Holy Ghost which Christ pronounced unpardonable?

A. That having been the peculiar Sin of some *Pharisees* in our Saviour's time, in maliciously ascribing to the Power of the Devil those Miracles which he wrought, before their Eyes, for their Conviction ²², I humbly hope, that I, who ascribe them to the Spirit of God ²³, am in no Danger of falling into it.

1. *Peter* said, *Ananias*, why hath Satan filled thine

thine heart to lie to the Holy Ghost?---Thou hast not lied unto men, but unto God, *Ac. v. 3. 4. 1 Cor. iii. 16. 2 Tim. iii. 16. 2 Pe. i. 21.*

2. The spirit searcheth all things, yea, the deep things of God, *1 Cor. ii. 10. vi. 19. He, ix. 14. Ps. cxxxix. 7.*

3. That which is conceived in her, is of the Holy Ghost, *Mat. i. 20, 18. Ge. i. 2. Job xxvi. 13. Ps. civ. 30. Jo. xvi. 13. Ac. xv. 28. 1 Cor. vi. 11.*

4. Go, and teach all nations, baptizing them in the name of the Father, and of the Son; and of the Holy Ghost, *Mat. xxviii. 19. 1 Th. iii. 11, 12, 13.*

5. The blasphemy against the Holy Ghost shall not be forgiven unto men, *Mat. xii. 31, 32. Lu. xii. 10.*

6. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one, *1 Jo. v. 7. 1 Cor. ii. 11. xii. 4, 5, 6.*

7. Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, *Mat. iii. 16. 17. 1 Pe. i. 2. If. xi. 2. xlii. 1.*

The Distinction farther proved, together with the Procession, from the next Verse.

8. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, *Jo. xv. 26. xvi. 7, 13, 14, 15. Mat. x. 20. Ro. viii. 9. Ga. iv. 6. 1 Pe. i. 11.*

9. Ye are washed, ye are sanctified, ye are justified, in the name of our Lord Jesus, and by the spirit of our God, *1 Cor. vi. 11. Ro. v. 5. Tit. iii. 5, 6.*

10. It is the spirit that quickeneth, *Jo. vi. 63. Ro. viii. 11, 13. 1 Cor. xii. 13. Eph. iii. 16. 2 Cor. i. 21.*

11. Pro-

11. Prophecy came not in old time by the will of man; but holy men of God spake, as they were moved by the Holy Ghost, *2 Pe. i. 21. 1 Pe. i. 11. Ac. xxviii. 25. He. iii. 7.*

12. All scripture is given by inspiration of God, *2 Tim. iii. 16. Mat. x. 20. Jo. xiv. 26. Eph. iii. 5. 1 Jo. ii. 20, 27.*

13. All these worketh that one and the self same Spirit, dividing to every man severally as he will, *1 Cor. xii. 11, 7, 10. He. ii. 4. 1 Jo. v. 6.*

14. He gave some, apostles; and some, prophets, and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, *Eph. iv. 11, 12, 7, 8. 1 Cor. xii. 28. Ac. xx. 28. xiii. 2, 4. Mat. xxviii. 20. Jo. xx. 21, 22. 2 Tim. i. 14. ii. 2. Tit. i. 5. Ro. x. 15. He. v. 4.*

15. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen, *2 Cor. xiii. 14. Re. iv. 8. Is. vi. 3. see ver. 4. of this Chap.*

16. He that hath an ear, let him hear what the Spirit saith unto the churches, *Re. ii. 11. Jo. xvii. 17. 20. 1 Th. ii. 13.*

17. Behold, I stand at the door, and knock: if any man hear my voice, and open the door. I will come in to him, and will sup with him, and he with me, *Re. iii. 20. Jo. iii. 8. Lu. viii. 18. Ro. viii. 14.*

18. How much more shall your heavenly Father give the Holy Spirit to them that ask him, *Lu. xi. 13. Ja. i. 5. He. iv. 16- xiii. 20, 21.*

19. Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do, of his good pleasure, *Phi. ii. 12, 13. 1 Tim. iv. 14. 2 Tim. i. 6.*

20. Quench not the spirit, *1 Th. v. 19. Eph. iv. 30. Is. lxiii. 10. Mat. xiii. 12. Gal. ii. 21.*

21. He that despised *Moses* law, died without mercy, under two or three witnesses: Of how much forer punishment, suppose ye, shall he be thought worthy,

worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace, *He. x. 28. 29. 26. 27. ii. 3. vi. 4, 5, 6. xii. 25. Ac. vii. 51.*

22. He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit, *Mar. iii. 29, 30, 22.--28.*

23. If I cast out devils by the Spirit of God, then the kingdom of God is come unto you, *Mat. xii. 28. Ro. xv. 19. Lu. vii. 22 23.*

C H A P. XIX.

Q. **W**HAT do you believe concerning the Holy Catholick Church, in the ninth Article?

A. That Christ hath ¹, and ever will have ² one visible Body, or Congregation of Men that believe in him, separated from the rest of the World by a Holy Covenant with God ³; whose Doctrine is pure and Holy ⁴; and whose sincere Members are sanctified by the Spirit of Holiness ⁵; and which therefore I call Holy. I believe too that this Church is not confined to one Nation, or People, as the Jewish Church was ⁶; but laid open for the free Admission of all Mankind into it ⁷; and which therefore I stile Catholick, or universal.

Q. What do you mean by the other Part of this Article?

A. By Saints I understand all the professed Members of this universal Church ⁸; and do believe that there is among some of them, and ought to be among all, a Communion, or Fellowship, in Apostolical Doctrine ⁹, Publick Worship ¹⁰, and all the Offices of Christian Charity ¹¹.

Q. What

Q. What Influence should the Belief of this Article have, over and above what you have suggested in the Explanation of it ?

A. It should engage every one of us to endeavour, what in us lies, to preserve the Unity and Peace of Christ's Church ¹²; to beware of cutting off, or separating ourselves from that Community ¹³; out of which there is no revealed Way of Salvation ¹⁴; and to follow the blessed *Saints* in all virtuous and godly Living ¹⁵.

1. As we have many members in one Body, and all members have not the same office : so we being many are one Body in Christ, and every one members one of another, *Ro* xii. 4, 5. *1 Cor.* xii, 12, 13, 20. *Ga* iii, 28. *Eph.* iv. 4, 5, 6. *1 Cor.* x, 17.

2. Upon this rock I will build my church : and the gates of hell shall not prevail against it, *Mat.* xvi, 18, xxviii, 20. *Da.* vii, 14. *Lu.* i, 33. *1 Cor.* xv. 25, 26.

3. Ye are chosen a generation, a royal priesthood, an holy Nation, a peculiar people, *1 Pe.* ii, 9. *Ex.* xix, 5, 6. *De.* vii, 6. *Pf.* cxxxv, 4. *He.* viii, 8.—12.

4. Building up yourselves on your most holy faith, *Jude* 20, *1 Tim.* vi, 3, iii, 16. *Tit.* i, 1.

5. Christ loved the Church, and gave himself for it : that he might sanctify and cleanse it with the washing of water, by the word : that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing ; but that it should be holy, and without blemish, *Eph.* v, 25, 26, 27, i, 4. *1 Th.* iv, 7. *Ac.* xxvi, 18. *2 Tim.* i, 9, ii, 22. *Col.* i, 21, 22.

6. The hour cometh when ye shall neither in this mountain, nor yet at *Jerusalem*, worship the Father, *Jo.* iv, 21. *Pf.* lxxvi, 1, 2, cxlvii, 19, 20. *Ac.* x, 35, ii, 21, 39. *1 Cor.* i, 2.

7. Go ye into all the world, and preach the gospel to every Creature, *Mar.* xvi, 15. *Mat.* xxviii.

19. *Col.* i, 23. *Ro.* i, 6, x, 4, 18. *Pf.* ii, 8. *Lu.* xiii. 29. *Re.* xi, 15.

8. Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, *Eph.* ii, 19. i, 1, 15. *Ro.* i, 7. xv, 25, 26, 31. *Pbi.* i, 1. *Col.* i, 4. *Mat.* xiii, 24, 25, 47, 48.

9. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ, 1 *Jo.* i, 3. *Eph.* ii, 20. 2 *Tim.* i, 13. iii, 14. 2 *Th.* ii, 15. *Jude* 3.

10. They continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers, *Ac.* ii, 42, 1, 46. *Ro.* xv, 5, 6. *He.* x, 25. *Mat.* xviii. 19, 20. 1 *Pe.* i, 15.

11. The members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it, 1 *Cor.* xii. 25, 26. *Ro.* xii, 13, 15. *Ga.* vi, 2, 10. *Pbi.* iv. 14. 1 *Tim.* vi. 18. *He.* xiii, 3, 16.

12. Endeavouring to keep the unity of the Spirit, in the bond of peace, *Eph.* iv, 3. 1 *Cor.* i, 10,—13. *Pbi.* ii, 1, 2. iii, 16. *Jo.* xvii, 21. *Ac.* iv, 32.

13. These be they who separate themselves, sensual, having not the Spirit, *Jude* 19, 17, 18. *Ro.* xvi, 17, 18. 1 *Cor.* iii, 3, 4.

14. The Lord added to the church daily such as should be saved, *Ac.* ii, 47. *Eph.* v, 25. *Jo.* xv, 4, 5. 1 *Pe.* iii, 21. *Mat.* x, 14, 15.

15. Be not slothful, but followers of them, who through faith and patience inherit the promises, *He.* vi, 12. xii, 1, 2. *Pbi.* iii, 17, 20. *Col.* i, 12.

C H A P. XX.

Q. **W**HAT do you believe with respect to the Forgiveness of Sins the Subject of the tenth Article?

A. That to sinful ¹ and undone ² Mankind, the great Mercy of Pardon ³, is, through the Merits of Christ, tendered and assured ⁴.

Q. But is this Pardon as unlimited in itself, as the Offer of it is general?

A. No: It is not *promised* to be given any where but in the Christian Church ⁵; and there only upon the Conditions of Repentance towards God ⁶, and Faith towards our Lord Jesus Christ ⁷.

Q. How far is this applicable to the Case of particular Persons?

A. So far, as that all such as have been duly received into the Congregation of Christ's Flock may account themselves cleansed from all Guilt contracted before that Time ⁸, and may trust in Christ for the Remission of the Sins they have committed since Baptism ⁹, upon such a Repentance, as is suited to the kinds and degrees of those Sins ¹⁰ and accompanied with a readiness to forgive, as they would be forgiven ¹¹.

Q. But may not Men abuse themselves and this Grace of the Gospel?

A. Yes, they may; and that by depending upon the *Forgiveness* promised, without complying with the Terms required ¹².

1. All have sinned, and come short of the glory of God, *Ro.* iii. 23. 9. xi. 32. *Ga.* iii. 22. 1 *Jo.* i. 8, 10. v. 19. *Eph.* ii. 1. 2. 3. *Tit.* iii. 3.

2. The wages of sin is death, *Ro.* vi. 23. i. 32. v. 12. 14.

3. Blessed are they whose iniquities are forgiven, and whose sins are covered *Ro.* iv. 7, 8. vii. 24. 25. 1 *Jo.* iv. 10. 1 *Tim.* i. 15.

4. Be

4. Be it known unto you—, men and brethren, that through this Man is preached unto you the forgiveness of sins, *Ac.* xiii, 31, 39. *Ro.* iii, 24, 25. *2 Cor.* v, 19. *Mat.* xxvi, 28. *Lu.* i, 77. *Eph.* i, 7. *He.* x, 17.

5. The long suffering of God waited in the days of *Noah*, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto, even baptism doth also now save us,—by the resurrection of Jesus Christ, *1 Pe.* iii, 20, 21. *Ac.* iv, 12. ii, 47. *Tit.* iii, 5. *Ro.* iii, 20.

6. Repent ye and be converted, that your sins may be blotted out, *Ac.* iii, 19. v, 31. xvii, 30, 31. *Lu.* xxiv, 47.

7. To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins, *Ac.* x, 43, xxvi, 18. *Ro.* v, 1. *Phi.* iii, 9.

8. Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, *Ac.* ii, 38. xxii 16. *Eph.* v. 26.

9. My little children these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father Jesus Christ the righteous : and he is the propitiation for our sins, *1 Jo.* ii, 1, 2. *Mat.* xxvi 28. *Jo.* xx, 23. *2 Cor.* ii, 7: *Ja.* v, 14, 15, 19, 20. *2 Cor.* xii, 20, 21. *Jude* 22, 23. *Re.* ii, 21, 22.

10. I shewed unto them,—that they should repent and turn to God, and do works meet for repentance, *Ac.* xxvi, 20: *2 Cor.* vii, 10. *1 Jo.* i, 9. *Re.* ii. 5.

11. Forgive, and ye shall be forgiven, *Lu.* vi. 37. xi. 4. xvii. 3. 4. *Mat.* xviii. 21, 22. *1 Pe.* iv. 8.

12. Shall we continue in sin, that grace may abound ? God forbid. *Ro.* vi. 1, 2. ii. 4, 5. *Jo.* v, 14. *He.* x. 26, 27. iii. 13. *Lu.* xiii. 5. xv. 7.

C H A P. XXI.

Q. *WHAT is the full Import of the eleventh Article, the Resurrection of the Body ?*

A. That in order to the final Judgment, the *Bodies* of all Men, which have been laid down by Death, shall be *raised up again*, and re-united to their own proper Souls ¹, being altered and fitted for an eternal Cohabitation with them ², as shall also the *Bodies* of those who shall be found alive at that Day ³.

Q. *How are the Souls of Men disposed of, during the intermediate time, between Death and the Resurrection ?*

A. They are by God taken to, and must abide in, either the blissful Receptacles of Good ⁴, or the wretched Prisons of Bad ⁵ departed Spirits.

Q. *How shall such a Restoration of the whole Man be effected ?*

A. By that All-sufficient Power, which raised up Christ from the Dead ⁶.

Q. *What kind of Life is that, which, according to the last Article, will follow the Resurrection ?*

A. A Life of inexpressibly great Happiness, or Misery ⁷. But both differing in Degrees of Greatness, according to the Degrees of our Goodness ⁸, or Wickedness ⁹, in the State of Probation and Trial here in this World.

Q. *And will both those future States of Life be Everlasting ?*

A. Yes. The Pains of Hell ¹⁰, as well as the Joys of Heaven ¹¹, shall be endless in their Duration.

Q. *What Effect should the Belief of these two Articles have upon us ?*

A. Why, certainly the Belief of a Resurrection to Everlasting Life, is a sufficient Encouragement to the true Christian to abound and persevere in all good Works

Works ¹², and a powerful Motive to engage bad Men to reform their Lives ¹³.

1. There shall be a resurrection of the dead, both of the just and unjust, *Ac.* xxiv. 15. iv. 2. xvii, 18. *Jo.* vi. 39, 54. xi, 24, 25, 26. *1 Cor.* xv. 12, 20, 21. *2 Tim.* ii, 13. *He.* vi, 2. *Re.* xx, 13.

2. Who shall change our vile body, that it may be fashioned like unto his glorious body, *Phi.* iii, 21. *Mat.* xxii, 30. *1 Cor.* xv. 42, 43, 44, 49.

3. We shall not all sleep, but we shall all be changed, *1 Cor.* xv. 50, 51, 52, 53. vi, 13. *1 Th.* iv. 15, 16, 17. *He.* xi, 5. *2 K.* ii, 11.

4. The beggar died, and was carried by the angels into *Abraham's* bosom, *Lu.* xvi, 22. xxiii, 43. *Ac.* vii, 59. *Phi.* i, 23. *Re.* vi. 9, 10, 11. xiv, 13. xx, 4. *Ec.* xii, 7. *Zec.* ix. 11, 12.

5. The rich man also died and was buried. And in hell he lift up his eyes, being in torments, *Lu.* xvi, 23. xii, 20. *Mat.* x, 28. xvi, 26. *Job* xxvii, 8.

6. God hath both raised up the Lord, and will also raise up us by his own power, *1 Cor.* vi, 14. *Mat.* xxii. 29, 31, 32. *Ac.* xxvi, 8. *Mar.* v. 35,—43. *Lu.* vii. 12, 14, 15. *Jo.* xi. 39, 43, 44. *1 Cor.* xv, 35,—38. *1 K.* xvii, 22. *2 K.* iv. 31,—37. xiii, 21. *Job* xix. 25, 26. *If.* xxvi. 19. lxvi, 14. *Ez.* xxxvii. 3,—12. *He.* xiii, 14.

7. All that are in the graves shall hear his voice, and shall come forth, they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation, *Jo.* v, 28, 29. *Mat.* xiii, 41, 42, 43. *Ro.* ii, 6,—10. *Dan.* xii, 2.

8. One star differeth from another star in glory, *1 Cor.* xv, 41. *Mat.* x, 41, 42. xxv, 20,—23. *Lu.* xix, 17, 19. *2 Cor.* ix, 6.

9. Ye shall receive the greater damnation, *Mat.* xxiii, 14. x. 15. *Lu.* xii, 47, 48.

10. These shall go away into everlasting punishment, *Mat.* xxv, 46, 41. iii, 12. xviii, 8. *Mar:* ix, 43, 44. 2 *Tb.* i, 8, 9. *Re:* xiv, 11. xx, 10.

11. But the righteous into life eternal, *Mat.* xxv, 46. *Lu:* xvi, 9. xx, 36. *Jo.* viii, 51. *Ro.* vi, 23. 2 *Tim.* i, 10. *He:* v, 9. ix. 15. 1 *Pe:* i, 3, 4. 2 *Pe.* i, 11. *Pf.* xvi, 11.

12. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord, 1 *Cor.* xv, 58. *Ga.* vi, 9. *Lu:* xiv, 14. *He:* xi, 35. 2 *Cor.* iv, 17. 1 *Cor.* ii, 9. *Re.* xxi, 4. 2 *Tim.* ii, 10.

13. Fear him who is able to destroy both soul and body in hell, *Mat.* x. 28. vii, 23. xvi, 26. *Lu.* xii, 5, 20. xiii, 3. *Pf.* xi, 6. 2 *Cor.* v, 11.

C H A P. XXII.

Q. **W**HAT dost thou chiefly learn in these Articles of thy Belief?

A. In the first Article, I learn to believe in God the Father, who hath made me and all the World, In the six following Articles, I learn to believe in God the Son who hath redeemed me and all Mankind. And in the eighth Article, I learn to believe in God the Holy Ghost, who sanctifieth me and all the elect People of God.

Q. And what do the other four Articles relate to?

A. To that Church of Christ, which the Holy Ghost doth gather and sanctify, and to the Duty and Privi-

Privileges of the sound Members of it; with an Im-
plication also therein of the Guilt and Danger o-
those, on the other hand, who either are not *Chris-*
tians, or not such as they ought to be.

Q. *In the eighth, twelfth, and eighteenth Chap-*
ters, you have assigned the Reasons of your Belief of a
Trinity of Persons, in the Unity of the Godhead;
and therefore I need not ask you, why you call the Son
God, and the Holy Ghost God, as well as the Fa-
ther: But you must tell me, whether you know upon
what Grounds the Church teacheth you to ascribe to
these three Persons, three distinct Offices or Operati-
ons?

A. The reason is, because the same *Scriptures*,
which teach me that there are *three Persons* in the
Godhead, do, *personally* and distinctly, but not ex-
clusively one of the other, attribute to *God the Fa-*
ther the work of *Creation* ¹, to *God the Son* the Work
of *Redemption* ², and to *God the Holy Ghost* the Work
of *Sanctification* ³.

Q. *It here wants no Proof that God the Father*
made you and all the World: But how can it be
made out, that God the Son hath redeemed not only
you, but all Mankind?

A. *God the Son* having taken human Nature upon
him ⁴, his Death was the Price laid down, and ac-
cepted by *God the Father*, for the Redemption of e-
very one of that Nature ⁵, even of him who re-
ceives no Benefit from it ⁶.

Q. *Can you as plainly make it appear that God*
the Holy Ghost doth sanctify both you and all the e-
lect People of God?

A. *The elect People of God* being all those who are
chosen out of the Bulk of Mankind, and called to
be *Members of Christ's Church* ⁷, they are sanctified by
the *Spirit of God* in *Baptism* ⁸, and furnished, in
the *Communion* of that Church, with all such spiri-
tual Assistances, both outward ⁹ and inward ¹⁰, as
may enable them to bring forth the Fruits of the
Spirit ¹¹.

Q. When the Means of Grace produce this Effect, what does ordinarily follow thereupon?

A. The Sanctifier becomes also the Comforter of the Elect¹²; by assuring them that, notwithstanding their former Sins and present Frailties, they are now in a State of Grace and Favour with God¹³; and shall, at the Resurrection in the last Day, be numbred amongst his Saints in Glory everlasting¹⁴.

1. To us there is but one God, the Father, of whom are all things, and we in him, *1 Cor. viii, 6. Ac. xvii, 24, 28. Job. xxxiii, 4.*

2. Ye were not redeemed with corruptible things, as silver and Gold,—but with the precious Blood of Christ, as of a Lamb without blemish and without spot, *1 Pe. i, 18, 19. Ga. iii, 13. Eph. i, 7.*

3. God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth, *2. Th. ii, 13. 1 Pe. i, 22. Ro. i, 4, xv, 16.*

4. Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their life time subject to bondage. For verily he took not on him the nature of Angels; But he took on him the seed of Abraham, *He. ii, 14, 15, 16. See chap xiii, 1, 2.*

5. He is the propitiation for our sins; and not for ours only, but also for the sins of the whole World. *1 Jo. ii, 2. 1 Cor. xv, 22. 1 Tim. ii, 6. He. ii, 9.*

6. Destroy not him with thy meat, for whom Christ died, *Ro. xiv, 15, 20. 1 Cor. viii, 11. 2 Pe. ii, 1.*

7. The Church that is at Babylon, elected together with you, *1 Pe. v, 13, ii, 9, 10. 2 Pe. i, 10. Col. iii, 12. Tit. i, 1. 1 Th. i, 4.*

8. Be baptized, —and ye shall receive the gift of the Holy Ghost. *Ac. ii, 38. Tit. iii, 5, 6. 1 Cor. xii, 13.*

9. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works, *2 Tim. iii, 15, 16, 17. Jo. xvii, 17. Ja. i, 21. 1 Pe. ii, 2. Ac. xx, 28. 1 Cor. xiv, 3. Ac. viii, 17. 1 Cor. xii, 13, x, 16, 17.*

10. I bow my knees unto the Father of our Lord Jesus Christ, —that he would grant you, according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man, *Eph. iii, 14,—19. Col. i, 11. Ro. v, 5.*

11. The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, *Ga. v, 22, 23, 25. Col. i, 9, 10. 2 Pe. iii, 18. Ac. xxvi, 18.*

12. I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the spirit of truth, *Jo. xiv, 16, 17. Ac. xiii, 52. 1 Th. i, 6. Ro. xiv, 17.*

13. The Spirit itself beareth witness with our spirit, that we are the children of God, *Ro. viii, 16, 14, 15. Ga. iv, 6. 2 Cor. i, 22.*

14. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, *Ro. xv, 13. He. vi, 19, 20. 2 Tim. i, 12. Col. i, 12, 13. Ro. v, 17.*

C H A P. XXIII.

Q. **Y**OU said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me therefore how many there be.

A. Ten.

Q. Which be they?

A. The same which God spake in the twentieth Chapter of Exodus.

Q. The Commandments set down in that Chapter being immediately given to the Jews, how I pray comes it to pass, that the Obligation of them extends to us Christians?

A. Because they relate to the Manners of all Men in their Behaviour to God, and one another; are most agreeable to sound and unbiassed Reason¹; and were republished and reinforced by Christ, in that true Perfection of Virtue, which was the primary Design of the Lawgiver²; but which the depravity of human Nature had so defeated, that the moral Righteousness of these Laws did not secure them from being universally broken and corrupted³.

Q. After what manner, and by whom, were those Commandments delivered?

A. With great Solemnity, by God himself⁴, and by him divided into Ten, and written upon Two Tables⁵.

Q. Why were they written upon Two Tables?

A. For the same reason that they are said by our Saviour to be but Two Commandments; namely, because they are reducible to Two general Heads, the Love of God, and the Love of our Neighbour⁶.

Q. Why

Q. *Why are these Words, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage, set before the Commandments.*

A. To strike us with the greater Awe and Regard, and to make us sensible of the great Obligation that lies upon us to observe them.

Q. *I pray then, what are the especial Motives to Reverence and Obedience, contained in this solemn Introduction ?*

A. First, the Authority and Sovereignty of God, who spake these Words ⁸: Secondly, his peculiar Right in the People, to whom they were spoken, as being the Lord their God ⁹: Thirdly, his Goodness to them, in bringing them out of the Land of Egypt ¹⁰,

Q. *Why are these Arguments, which were directed to the Jews, proposed to us, as Motives to Obedience ?*

A. Because all true Christians are the spiritual Israel ¹¹, and Heirs of the Promise ¹². He is the Lord our God ¹³ by a more excellent Covenant than he was theirs ¹⁴: and he hath delivered us out of a greater Slavery than that of an Egyptian Bondage, and prepared for us a better Inheritance than an Earthly Canaan ¹⁵.

Q. *One Question more I would ask, introductory to the Exposition of the Commandments, and that is, what probably might be the reason, why they were delivered in the second Person of the singular Number ?*

A. That every Man may look upon each of them as personally spoken to himself, and be thereby engaged to a stricter Care in avoiding, at all Times, and in all Cases, the Sins forbidden, and in performing, when he has it in his Power, the Duties required, in a Body of Laws, closely applied to his Conscience ¹⁶, and directly tending to his Good ¹⁷:

1. He hath shewed thee, O Man, what is good : and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God, *Mi.* vi, 8. *De.* x, 12, 13. *Ec.* xii, 13. *Tit.* ii, 11, 12.

2. The law is holy, and the commandment holy and just, and good, *Ro.* vii, 12, xii, 1, 2. *1 Th.* iv, 3.

3. Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfill, *Mat.* v, 17, 18, 19, iii, 15, xix, 17, 18, 19. *Ro.* iii, 21.

4. What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh : that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, *Ro.* viii, 3, 4, 7, 8, vii, 14, 22, 23, 24, iii, 9,—19.

5. Ye came near, and stood under the mountain, and the mountain burnt with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire, *De.* iv, 13. ix, 10. *Ex.* xix, 18, 19.

6. And he declared unto you his covenant, which he commanded you to perform, even ten Commandments, and he wrote them upon two tables of stone, *De.* iv, 13, ix 10. *Ex* xxxi, 18, xxxii. 16, xxxiv. 28.

7. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy Neighbour as thyself. On these two commandments hang all the law and the prophets, *Mat.* xxii, 37,—40. *Mar.* xii, 28,—34.

8. Ye shall observe all my statutes, and all my judgments, and do them : I am the Lord, *Le.* xix, 37. *De.* iv, 36, 39, 40. *Ex.* xxiv, 3.

9. Thou

9. Thou hast avouched the Lord this day to be thy God, and to walk in all his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice. And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments, *De. xxvi, 17, 18, vii, 6, xiv, 2.*

10. Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers, in the day that I brought them forth out of the land of *Egypt*, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God, *Jer. xi, 3, 4. De. iv, 20.*

11. He is a *Jew* which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God, *Ro. ii, 29. Phi. iii, 3. Ro. iv, 16.*

12. If ye be Christ's, then are ye *Abraham's* seed, and heirs according to the promise, *Ga. iii, 29. Ro. iv, 11,—13. Eph. iii, 6.*

13. Is he the God of the *Jews* only? is he not also of the *Gentiles*? yes, of the *Gentiles* also, *Ro. iii, 29. ix, 24, xv, 3,—12. Mat. xii, 21, Ac. xv, 17, xxviii, 28.*

14. He is the Mediator of a better covenant, which was established upon better promises, *He. viii, 6, 13, vii, 22. 2 Cor. iii, 9.*

15. Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son, *Col. i, 13. Ac. xxvi, 18. 1 Pe. ii, 9. 1 Th. ii, 12.*

16. These are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you: — That thou mightest fear the Lord thy God, to keep all his statutes and his commandments which I command thee; thou, and thy son, and thy son's son, all the days of thy life, *De. vi, 1, 2, v, 3, 32.*

17. O that there were such an heart in them, that they would fear me, and keep all my commandments always; that it might be well with them, and with their children for ever, *De. v. 29, 33, vi. 24, x. 12, 13, xxx. 15, 16. 1 Tim. iv. 8.*

C H A P. XXIV.

Q. **W**HICH is the first Commandment?

A. Thou shalt have none other Gods but me?

Q. Forasmuch as there is really no more than one God, why were we commanded to have no other?

A. Because the greatest part of Mankind, having for many Ages lost the right Sense and Knowledge of the true God, were apt to imagine one Creature or other to be God ¹.

Q. What then is forbid in this Commandment?

A. The acknowledging and worshipping more Gods than one ²; the giving, by any Act of internal or external Piety, the Honour due to the one living and true God, to any Creature whatever ³; and the denying of him in our Lives and Conversations ⁴.

Q. What Duties does the Prohibition of these Sins imply?

A. To acknowledge but one God ⁵; to have the Almighty Maker of Heaven and Earth, Father, Son, and Holy Ghost, for our God ⁶; to give Him, and Him alone, that Worship which is due to him as such ⁷; to love ⁸, fear ⁹, trust in ¹⁰; and obey him ¹¹; above all other Beings.

1. When ye knew not God, ye did service unto them, which by nature are no Gods, *Ga. iv. 8. Jos. xxiii. 16. 1 K. xi. 4. 2 K. xvii. 33. Jer. xi. 13. Ro. i. 18, — 32. Ps. lxxxix. 9. Ac. xiv. 15, 16. 1 Cor. viii. 5.*

2. Ye

2. Ye shall not fear other Gods, nor bow your selves to them, nor serve them, nor sacrifice to them, 2 *K.* xvii, 35. *Jer.* vii, 6, 7. 1 *Cor.* viii, 4. x, 14. *Re.* xxii, 15. *Pf.* xlv, 20, 21.

3. When—I fell down to worship before the feet of the angel,— then saith he unto me, See thou do it not; for I am thy fellow-servant,—worship God, *Re.* xxii, 8, 9. xix, 10. *Ac.* xiv, 11,—15. *Mat.* vi, 24. *Eph.* v, 5. *Phi.* iii, 19. *Pf.* xx, 7. *Hab.* i, 16. *Jer.* xvii, 5.

4. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, *Tit.* i, 16. 2 *Tim.* iii, 5. *Jude.* 4. *Pf.* x, 4.

5. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else, *De.* iv, 39. *Is.* xlv, 6. *Mar.* xii, 29, 32, 34. *Eph.* iv, 6. 1 *Tim.* ii, 5.

6. To us there is but one God, the Father, of whom are all things, and we in him, 1 *Cor.* viii, 6. *Jo.* xvii, 3. 1 *K.* xviii, 24. *Jer.* x, 10. *Pf.* cxliv, 15.

7. Ye turned to God from idols to serve the living and true God, 1 *Th.* i, 9. *Mat.* iv, 10. *De.* x, 20. *Jos.* xxiii, 7, 8. 1 *S.* vii, 3. 2 *K.* xvii, 36. *Pf.* lxxv, 2. xcii, 1. lxxx, 18.

8. Take good heed therefore unto yourselves, that ye love the Lord your God, *Jos.* xxiii, 11. *De.* x, 12. *Lu.* x, 27. *Jo.* xiv, 15, 21. *Mat.* x, 37. *Pf.* lxxiii, 25.

9. The covenant that I made with you, ye shall not forget, neither shall ye fear other Gods. But the Lord your God ye shall fear, 2 *K.* xvii, 38, 39. *Is.* viii, 13. *Pr.* xxiii 17. *Job* xxxi, 34. *Mat.* x, 28.

10. Trust ye in the Lord for ever: for in the Lord *Jehovah* is everlasting strength, *Is.* xxvi, 4. *Pf.* cxv, 4,—11. lvi, 3, 4. lvii, 1. lxxiii, 25, 26. *Pr.* iii, 3. 1 *Tim.* vi, 17. *Job* xxxi, 24, 25, 28.

11. We ought to obey God rather than men *Ac.* v, 29. iv, 19. *En.* i, 17, xxiv, 7. *Jos.* xxiv, 23, 24.

C H A P. XXV.

Q. *WHICH is the enacting Part of the second Commandment?*

A. *Thou shalt not make to thyself any graven Image, nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou shalt not bow down to them, nor worship them.*

Q. *What are we hereby chiefly forbidden?*

A. *The making any Image or Picture of the God-head ^{1.} the entertaining any gross Conceptions of him in our Minds ^{2.} the appointing any kind of Image for religious Worship ^{3.} and the worshipping the divine Majesty in a manner any way repugnant to his Nature, or his Word ^{4.}*

Q. *What, on the contrary, doth this Commandment require from us?*

A. *To believe God to be a pure spiritual Being, and, as such, to worship him in Spirit and in Truth ^{5.} to pay him that bodily Worship, which he forbids us to give to Idols ^{6.} and, by all the Ways we can, to promote his Honour and Service in the World, in Opposition to all Rivals ^{7.}*

Q. *What is the Sanction of this, and the foregoing Law?*

A. *For I the Lord thy God, am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation, of them that hate me, and shew Mercy unto thousands, in them that Love*

love me, and keep my Commandments.

Q. If this Sanction belongs to both, why are they not joined together, as one Commandment?

A. Because they relate to two sorts of Idolatry : The first Commandment forbidding the Worship of a false God : the second, the Worship of the true God after a false manner.

Q. What is there so very bad in Idolatry, that God seems to be more jealous with respect to that than any other Sin?

A. Because it is the greatest Prostitution of his Glory⁸; that which undermines the very Foundation of all true Religion and Virtue⁹; and which therefore is most provocative of his Wrath; in those especially, whom he has espoused for his own People¹⁰.

Q. When God is pleased to put this Threat in execution, how does he visit the Sins of the Fathers upon the Children?

A. Not with spiritual and eternal Evils, unless they tread in their Fathers Steps¹¹; but with temporal Calamities, extending to the third and fourth Generation of them, whom he esteems to be such as hate him¹².

Q. Is there no cutting off this Entail of Punishment?

A. Yes: Whenever the Children do forsake their Fathers Sins, and turn to him that smote them, God will visit them with his Salvation, perhaps in this Life, certainly in the Life to come¹³; and will also shew Mercy, both here and hereafter, to the Generations descending from them; even to Thousands of them that love him, and keep his Commandments¹⁴.

Q. What instructive Lesson may Parents learn from the Enforcement of these Commandments?

A. That by Impiety and Profaneness they will not only draw down the Curse of God upon themselves, but great Evils upon their Children after them¹⁵. And that the way to derive a Blessing up-

on themselves and their Posterity, is to be careful of approving their Love to God, by keeping these Commandments of his, which relate to his Worship and Service 16.

1, To whom will ye liken God? or what likeness will ye compare unto him, *If.* xl. 18, 25. *Pf.* lxxxix, 6. *De.* iv, 15, 16. *Pf.* cvi, 20.

2. Forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art, or man's device, *Ac.* xvii, 29. *Ro.* i, 20,—23, *Ex.* iii, 14.

3. Ye shall make you no Idols, nor graven Image, neither rear you up a standing Image, neither shall ye set up any Image of stone in your land, to bow down unto it: for I am the Lord your God, *Le.* xxvi, 1. *De.* xvi, 22. xxvii, 15. *Ex.* xxxii, 7, 8. *Ac.* vii, 41. *1 K.* xii, 28. *Da.* iii, 18. *Pf.* xcvi, 6, 7. *1 Jo.* v, 21. *Re.* ix, 20.

4. When they knew God, they glorified him not as God, *Ro.* i, 21. *Jer.* vii, 31. xix, 5. xxxii, 35. *Le.* x, 1, 2. *Col.* ii, 16,—23. *Mat.* xv, 8, 9. *Mar.* vii, 7, 8.

5. God is a Spirit, and they that worship him, must worship him in spirit and in truth, *Jo.* iv, 24. *2 Cor.* iii, 17. *Pbi.* iii, 3.

6. O come, let us worship, and bow down: let us kneel before the Lord our Maker, *Pf.* xcv, 6. *Ro.* xii, 1. *1 Cor.* vi, 20. *Lu.* xxii, 41.

7. I have caused to cleave unto me the whole house of *Israel*, and the whole house of *Judah*, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear, *Jer.* xiii, 11, 10. *Mi.* iv, 5.

8. I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images, *If.* xlii, 8. xliv, 10. xlviii, 11. *Hab.* ii, 18, 19, 20.

9. They are all estranged from me through their idols, *Ex.* xiv 5. *Ro.* i, 28,—32. *1 Cor.* x. 7.

10 Take

10. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God, *De. iv. 23, 24. viii. 19, 20. Jos. xxiv. 19, 20. Ps. lxxix. 5. 1 Cor. x. 20, 21, 22. vi. 9. Re. xxi. 8.*

11. The soul that sinneth, it shall die, *Ez. xviii, 4, 20. Jer. xxxi. 29, 30.*

12. Our fathers have sinned and are not, and we have born their iniquities, *La. v. 7. Nu. xiv. 33-1 K. xi. 35. xiii. 34. xvi. 3. xxi. 29. 2 K. ix. 37. xxiv. 3.*

13. If he beget a son that seeth all his father's sins which he hath done, and considereth, and doth not such like,-- he shall not die for the iniquity of his father, he shall surely live, *Ez. xviii. 14, 17. Le. xxvi. 40, 41, 42. Ezr. ix. 8, 9.*

14. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations, *De. vii. 9. iv. 37. 1 K. xv. 4. 5. 2 Ch. xxi. 7. Ps. xviii. 50. lxxxix. 28,--37. cv. 42.*

15. Thou recompensdest the iniquity of the fathers into the bosom of their children after them, *Jer. xxxii. 18. Job xxvii. 13, 14. Ps. cix. 9,--15.*

16. Thou shalt keep his statutes and his commandments, which I command thee this day, that it may go well with thee, and with thy Children after thee, *De. iv. 40, Le. xxvi. 45. 1 K. xi. 34. Ps. ciii. 17, 18. cxv. 13. 14. Pr. xiii. 22.*

C H A P. XXVI.

Q. *W* *HICH* is the third Commandment?

A. *Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.*

Q. *How do men become guilty of the Breach of this Law?*

A. By Perjury, or false Swearing ¹; by swearing to do evil ²; by rash and common Swearing by God, or any of his creatures ³; by Blasphemy, or contemptuous speaking of God, or any of his Doings ⁴, by Profanation of Things belonging to him and his Service ⁵; and by any way occasioning the Name of God, and his Religion, to be reproached by others ⁶.

Q. *What is required in that general Duty here implied of honouring the Name of God?*

A. To own the Lord, the God of Israel, for our God, by swearing by his Name ⁷, upon all just and necessary Occasions ⁸, to take all Assertory Oaths with a religious Care to affirm nothing but what we know to be true ⁹, and all Promissory Oaths, whether to God ¹⁰, or Man ¹¹, with a sincere Intention to perform them; to stand in awe of and reverence this great Name, at all times ¹², to have a due Regard to whatever is delivered to us in the Name, and out of the Word of God ¹³; to sanctifie him in all those Ordinances that bear his Name, and in whatever has an immediate Relation to him, and his Service ¹⁴; and as the Sum of all, to glorifie his Name by a truly Christian Conversation ¹⁵.

Q. *What is the Importance of that threat, whereby this Commandment is enforced?*

A. That God will most certainly and most severely punish all such Persons, as are guilty of the Breach thereof ¹⁶.

1. Ye shall not swear by my Name falsely, neither shalt thou profane the Name of thy God, *Le. xix. 12. vi. 2, 3, 4. Zec. viii. 17. Pr. xxx. 9.*

2. We have bound ourselves under a great curse, that we will eat nothing, until we have slain *Paul, Ac. xxiii. 14. Mat. xiv. 9. xv. 5, 6. Ju. xi. 35. Jer. xlv. 25. Nu. xxx. 5, 8.*

3. I say unto you, Swear not at all; neither by heaven, for it is God's throne: nor by the earth, for it is his foot stool: neither by *Jerusalem*, for it is the city of the great King. Neither shalt thou swear by thy head; because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil, *Mat. v. 34,--37. xxiii. 20, 21, 22. Ja. v. 12.*

4. He that blasphemeth the name of the Lord, he shall surely be put to death, *Le. xxiv. 16, 10,--15. Ps. lxxiv. 18. cxxxix. 20. Lu. xxii. 65. Re. xvi. 11. 21. Mat. xii. 31. 2 K. xix. 10, 22.*

5. Is this house, which is called by my name, become a den of robbers in your eyes? behold, even I have seen it, saith the Lord, *Jer. vii. 11. Mat. xxi. 13. Le. xxii. 2. Re. xiii. 1, 6. 1 Cor. xi. 22, 27. Lk. x. 16.*

6. The name of God is blasphemed among the *Gentiles*, through you, *Ro. ii. 24. Is. lii. 5. Ez. xxxvi. 20, 23. Ja. ii. 7. Ac. xxvi. 11.*

7. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name, *De. vi. 13. x. 20. Is. xlv. 23. lxxv. 16. Jos. xxiii. 7. Jer. xii. 16. Am. viii. 14. Zep. i. 5.*

8. Men verily swear by the greater, and an oath for confirmation is to them an end of all strife, *He. vi. 16. 13. Mat. xxvi. 63, 64. Re. x. 6. Ro. i. 9. 1 Cor. xv. 31. 2 Cor. i. 23.*

9. Thou shalt swear, The Lord liveth, in truth, in judgment, and in Righteousness, *Jer. iv. 2. Is. xlviii. 1 Ps. xxiv. 4. lxiii. 11.*

70. When

10. When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools, pay that which thou hast vowed, *Ec. v. 4. De. xxiii. 21, 22, 23. Nu. xxx. 2. Ps. l. 14. lxvi. 13, 14. Pr. xx. 25. Ge. xxviii 20, 21, 22. Ps. cxxxii. 2. Mal. i. 14.*

11. Lord, who shall abide in thy tabernacle?—he that sweareth to his own hurt, and changeth not, *Ps. xv. 1, 4. Ne. v. 12, 13. Jes. ix. 19, 20. 2 S. xxi. 1, 7.*

12. Fear this glorious and fearful name, the Lord thy God, *De. xxviii. 58. Ps. xcix. 3. Is. viii. 13. Jer. x. 6, 7. Mal. iv. 2.*

13. My heart standeth in awe of thy word, *Ps. cxix. 161, 11, 105, 140. Is. lxvi. 2, 2 K. xxii. 19. Pr. xiii. 13.*

14. Ye shall keep my sabbaths, and reverence my sanctuary, *Le. xxvi. 2. Ps. lxxxix. 7. Ec. v. 1. 1 Cor. xi. 28. iv. 1.*

15. That they may adorn the doctrine of God our Saviour in all things, *Tit. ii. 10, 4, 5. 1 Tim. vi. 1 Ne. v. 9.*

16. I will come near to you to judgment, and I will be a swift witness—against false swearers, *Mal. iii. 5. Jer. xxiii. 10. Ez. xvii. 19. Ho. iv. 2, 3, Zec. v. 3, 4.*

C H A P. XXVII.

Q. WHICH is the Fourth Commandment?

A. Remember that thou keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God. In it

it thou shalt do no manner of work, thou, and thy son and thy daughter, thy man servant, and thy maid-servant, thy cattle and the Stranger that is within thy gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day? Wherefore the Lord blessed the seventh day, and hallowed it.

Q. What is there in this Commandment of universal and perpetual Obligation?

A. Not only that we should set apart some portion of our Time for Rest, and the Worship of God¹; but that we should particularly allot *one Day* in *seven* for that purpose: *A seventh Day* being sanctified by God himself, as soon as he had made the World, and the Observation thereof established upon a Reason which affects all Mankind².

Q. What was the Practice of the Jews in this Matter?

A. They kept holy *one Day* in *seven*, in Memory of the Creation; and that the *seventh Day* was our last Day of the Week, in remembrance of their Deliverance out of Egypt³.

Q. What is the Practice of us Christians?

A. We likewise, in remembrance of the Creation, set apart *one Day* in *seven*; but we observe the *first Day* of the Week, in a thankful Commemoration of a much greater Redemption wrought thereupon, by the Resurrection of Jesus Christ⁴.

Q. Are we any otherways, than by this of it self sufficient Reason, directed to the Sanctification of this Day?

A. Yes: By Christ's appearing afterwards to his Disciples⁵; and sending down the Holy Ghost⁶, upon this Day; by the Apostles holding religious Assemblies thereupon⁷; and calling it the *Lord's Day*

Day ⁸; and by the Concurrence of our own Laws, both Civil and Ecclesiastical, with the constant Opinion, Practice, and Authority of the whole Catholick Church.

Q. This then being the Day to which Christians are to apply this Precept, the next Enquiry must be, after what manner we are to observe it?

A. Not with that Ceremonial Strictness, with which the *Jews* kept their *Sabbath* ⁹, scrupulously forbearing even Works of Necessity and Charity ¹⁰. But in giving Rest and Refreshment, after the Labours of the foregoing Week, to ourselves, and all belonging to us ¹¹; and consecrating a due proportion of our leisure and retreat from the Hurry and Business of the World to the Service of God ¹²; the Improvement of our own Piety ¹³, and the Good of one another ¹⁴; always remembering that Eternal Rest, which we expect with our Redeemer ¹⁵.

Q. Who then, in the Christian Sense of this Law, are to be accounted Transgressors of it?

A. Such as follow any worldly Employment on the *Lord's Day*, which may be deferred to another Day ¹⁶, such as wilfully neglect the Worship of God, especially in the publick Assemblies ¹⁷; such as are careless of instructing, and unmindful of the Behaviour of those under their Charge ¹⁸; such as allow themselves in Gaming, and other Liberties ill-suited the Solemnity and Sacredness of the Day ¹⁹; and, above all, they who indulge themselves in such Practices as would be highly sinful on any, and are much more so on *this Day* ²⁰.

1. Worship him that made heaven, and earth, and the sea, and the fountains of Waters, *Re. xiv, 7. Ro. i, 20. Re. iv, 11.*

2. God blessed the seventh day, and sanctified it: because that in it he had rested from all his Work, which God created and made, *Ge. ii, 2, 3. Ex. xxxi, 15, 16, 17.*

3. Re-

3. Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath-day, *De. v. 15. Ex. xvi, 23.—30.*

4. Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel, *2 Tim. ii, 8. Mat. xxviii, 1. Mar. xvi, 2. Lu. xxiv, 1. 1 Jo. xx, 1. Ps. cxviii, 24.*

5. When Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, *Mar. xvi, 9. Jo. xx, 19, 20, 26.*

6. When the day of Pentecost was fully come,—there appeared unto them cloven Tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, *Ac. ii, 1,—4. Le. xxiii, 15, 16.*

7. Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, *Ac. xx, 7. 1 Cor. xvi, 2.*

8. I was in the Spirit on the Lord's day, *Re. i, 10.*

9. Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath-days, *Col. ii, 16. Ga. iv, 9, 10. Lu. vi, 7, xiii, 14, 15, 16. Jo. ix, 16.*

10. The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath, *Mar. ii, 27, 28, 23,—26. Mat. xii, 1,—8. Lu. vi, 1,—5, 6,—11. Mat. ix, 13.*

11. Six days thou shalt do thy work, and on the seventh day thou shalt rest, that thine Ox, and thine ass may rest, and the son of thine hand-maid, and the stranger may be refreshed, *Ex. xxiii, 12. Le. xxiii, 3. Jer. xvii, 24, 25. Pr. xii, 10. Lu. xiv, 1.*

12. From one sabbath to another, shall all flesh come to worship before me, saith the Lord, *Is. lxvi, 23. Ac. xvi, 13, xx, 7.*

13. The next sabbath-day came almost the whole City together to hear the word of God. *Ac. xiii. 44. 42, 27. xv. 21. xvii. 2.*

14. It is lawful to do well on the sabbath-days, *Mat. xii. 12, 8,—11. Jo. v. 9, 17, ix. 14. Lu. vi. 9, xiv. 3. Ga. vi. 10.*

15. There remaineth a rest unto the people of God, Let us labour therefore to enter into that rest, *He. iv. 9, 11, 1,—8. Col. ii. 17, iii. 1. 2 Th. i. 7.*

16. In those days saw I in Judah some treading wine-presses on the Sabbath; and bringing in sheaves, and lading Asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath-day; and I testified against them in the day wherein they sold victuals, *Ne. xiii. 15,—18. Ex. xvi. 29. Jer. xvii. 21, 22. Lu. xxiii. 56.*

17. Not forsaking the assembling of ourselves together, as the manner of some is, *He. x. 25. Le. xxiii. 8. 1 Cor. xi. 20. Ac. ii. 1. Jude 19.*

18. A child left to himself bringeth his mother to shame, *Pr. xxix. 15. De. iv. 9, vi. 7, xxxii. 46. Ps. lxxviii. 5, 6. 2 Tim. iii. 15.*

19. If thou turn away thy foot from profaning the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, not finding thine own pleasure; not speaking thine own words; then shalt thou delight thyself in the Lord, *Is. lviii. 13, 14. Lu. viii. 14. Jas. v. 5. 2 Tim. iii. 4.*

20. These are spots in your feasts of Charity, when they feast with you, feeding themselves without Fear;—raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, *Jude 12, 13. 2. Pe. ii. 13, 14. Is. lvi. 2.*

C H A P. XXVIII.

Q. **W**HICH is the Fifth Commandment ?

A. Honour thy Father, and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

Q. What is principally intended in this Commandment ?

A. To secure the Duty of Children to their natural Parents: Whom they are to Honour by Loving¹, and Fearing² them ; by paying them all possible Reverence and Respect³ ; by being obedient to their lawful Commands⁴. and relieving them in their Wants⁵.

Q. When may Children be said to be remiss in the Duties arising out of this Precept ?

A. Not to mention smaller Failures, which ought to be guarded against, as drawing greater after them ; whenever any of us despise our Parents, or either of them⁶ ; when we curse and revile⁷ and are disobedient to them in things in which they have a right to command⁸, or when we refuse to support and succour them in their Necessities⁹, we are notoriously guilty of the Breach of this Commandment.

Q. Are these Words Father and Mother, to be extended no farther than to our natural Parents ?

A. Yes : To Magistrates, and Ministers ; to Masters of Families, and all sorts of Superiors¹⁰.

Q. What then is the Duty you owe to each of these ?

A. To my Civil Parent, the supreme, or subordinate Magistrate, I owe Honour¹¹, Obedience¹², and Tribute¹³ To my spiritual Father, my Minister, I am to pay an affectionate Respect¹⁴, to follow his Instructions¹⁵, and to contribute, according

to my Ability, to his Maintenance ¹⁶. If I am a *Servant*, I ought to be obedient to the commands of my *Master* ¹⁷: And in whatever State I am, to be humble and respectful to all my Superiors ¹⁸.

Q. What sorts of Misbehaviour stand in the most direct opposition to these Duties?

A. All audacious and insolent Treatment of the *King*, and those in Authority under him ¹⁹. actual Disobedience, and open Rebellion ²⁰; and refusing to pay those Taxes which are lawfully imposed ²¹: All disrespect to the Ministers of God's Word ²², the slighting their Doctrine ²³, and defrauding them of their Dues ²⁴: All unfaithfulness, stubbornness, and disobedience in Servants ²⁵: And all rudeness and incivility to *aged Persons*, and our Superiors in any kind ²⁶.

Q. Does not this Commandment oblige Superiors, as well as Inferiors, to the performance of the Duties of their Station?

A. To be sure it does: For relative Duties do mutually oblige each Party: And therefore *Parents* ²⁷, *Magistrates* ²⁸, *Ministers* ²⁹, *Masters* ³⁰, and all to whom *Honour* is due ³¹, owe Offices of suitable Love, Care, Protection, and good Behaviour to those below them.

Q. What peculiar Encouragement have we to keep this Commandment?

A. An especial Promise to all the punctual Observers of it, of having their days here on Earth lengthened out in Peace and Comfort ³², so far as shall conduce to their eternal Happiness in the Heavenly *Canaan* ³³.

1. He that loveth father or Mother more than me, is not worthy of me, *Mat. x. 37. Ge. xlvii, 29. 1 K. xix, 20.*

2. Ye shall fear every man his mother and his father. *Le. xix, 3. He. xii, 9.*

3. A son honoureth his father, *Mal. i, 6. Ge. xlviii, 12. Ex. xviii, 7. 1 K. ii, 19.*

†

4 Chil-

4. Children, obey your parents in the Lord: for this is right, *Eph. vi, 1. Col. iii, 20. Pr. i, 8. vi, 20. Ge. xxviii, 6, 7.*

5. Let them learn to shew piety, or kindness, at home, and to requite their parents: for that is good and acceptable before God, *1 Tim. v, 4. Ge. xlv, 10, 11. xlvii, 12. Ruth ii, 18. Jos. xix, 26, 27.*

6. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it, *Pr. xxx, 17. xxiii, 22. Ge. ix, 22, 25. De. xxvii 16.*

7. He that curseth father or mother let him die the death, *Mat. xv. 4. Le. xx, 9. Pr. xx, 20.*

8. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them:—All the men of his city shall stone him with stones, that he die, *De. xxi, 18, 21. 1 S. ii, 25. Ge. xxviii, 8, 9. 2 Tim. iii, 2 Pr. xxviii. 24. Nu. xxx. 16.*

9. Ye say, if a man shall say to his father or mother, It is *Corban*, that is to say, a Gift.—ye suffer him no more to do ought for his father or his mother: making the word of God of none effect through your tradition. *Mar. vii. 11, 12, 13. Mat. xv. 5, 6. 1 Tim. v. 8.*

10. Kings shall be thy nursing fathers, and their Queens thy nursing mothers, *Is. xlix, 23. 1 Cor. iv. 15. 2 K. v 13. Ac. vii. 2.*

11. Honour the King, *1 Pe. ii. 17. Ro. xiii, 7.*

12. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well, *1 Pe. ii, 13, 14. Ro. xiii. 1. Tit. iii. 1. Ex. i, 17. Da. iii, 18. vi, 10. Ac. iv, 18, 19,*

13. Render unto *Cæsar* the things which are *Cæsar's*, and unto God the things that are God's, *Mat.* xxii, 21. *Ro.* xiii, 6, 7. 2 *K.* xxiii, 35.

14. We beseech you, brethren to know them which labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in love for their works sake, 1 *Th.* v. 12, 13. 1 *Cor.* iv 1. *Phi.* ii, 29.

15. Obey them that have the rule over you, and submit yourselves : for they watch for your souls, as they that must give account : that they may do it with joy, and not with grief : for that is unprofitable for you, *He*, xiii, 17, 7. 1 *Cor.* xi, 1, 2. 2 *Cor.* vii, 15.

16. Let him that is taught in the word, communicate unto him that teacheth, in all good things, *Ga.* vi, 6. *Mat.* x, 9, 10. 1 *Tim.* v, 17, 18.

17. Servants, obey in all things, your masters according to the flesh : not with eye-service, as men-pleasers, but in singleness of heart, fearing God, *Col.* iii, 22. *Eph.* vi, 5, 6. 1 *Pe.* ii, 18. *Mal.* i, 6.

18. Ye younger, submit yourselves unto the elder : Yea, all of you be subject one to another, and be cloathed with humility, 1 *Pe.* v, 5. *Ro.* xii, 10. *Phi.* ii, 3. 1 *Tim.* v, 1, 2, 3.

19. These filthy dreamers defile the flesh, despise dominion, and speak evil of dignities, *Jude* 8. *Ac.* xxiii, 5. *Ex.* xxii, 28. 2 *Pe.* ii, 9, 10. *Ec.* x, 20.

20. Whosoever resisteth the power, resisteth the ordinance of God : and they that resist, shall receive to themselves damnation, *Ro.* xiii, 2 *Pr.* xxiv, 21. 1 *S.* xxvi, 9.

21. Lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find a piece of money : that take, and give unto them for me and thee, *Mat.* xvii. 27. *Lu.* xxiii, 2. ii, 4, 5. *Exr.* iv, 13.

22. He that despiseth you, despiseth me : and he that despiseth me, despiseth him that sent me, *Lu. x. 16. 1 Th. iv. 8.*

23. Whosoever shall not receive you, nor hear your words ; when ye depart out of that house, or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of *Sodom* and *Gomorrab*, in the day of judgment, than for that city, *Mat. x. 14, 15. Ac. xiii. 50, 51. xviii. 6.*

24. Thou shalt not muzzle the mouth of the ox, that treadeth out the corn, *1 Cor. ix. 9,—14. Nu. xviii. 20. Lu. x. 7, 8.*

25. Exhort servants to be obedient unto their own masters, and to please them well in all things ; not answering again, not purloining, but shewing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things, *Tit. ii. 9, 10. 1 Tim. vi. 1.*

26. There came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head, go up, thou bald-head. And he turned back, and looked on them, and cursed them in the name of the Lord : and there came forth two she-bears out of the wood, and tare forty and two children of them, *2 K. ii. 23, 24. Job xxx. 1, 9. Ps. xxii. 7. xxxv. 15. lxix. 12. Pr. xxiv. 9.*

27. Fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord, *Eph. vi. 4. Pr. xxiii. 13, 14. 2 Cor. xii. 14.*

28. Rulers are not a terrour to good works, but to the evil, *Ro. xiii. 3, 4. 1 K. iii. 7, 8, 9. 2 Ch. xix. 5, 6, 7. Ps. lxxii. 2. lxxviii. 71, 72. Pr. xx. 28. 1 Tim. ii. 2. 1 Pe. ii. 14.*

29. Jesus saith unto him, Feed my sheep, *Jo. xxi. 15, 16, 17, 1 Tim. iv. 12,—16. 2 Tim. ii. 14. 15. iv. 2 Tit. ii. 7, 8, 15. 1 Pe. v. 2, 3. Ne. viii 8. Ez. iii 18, 19. Mal. ii. 7.*

30. Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven, *Col. iv. 1* *Le. xxv. 43.* *Job. xxxi. 13, 14, 15.* *Psf. ci. 6, 7.* *Eph. vi. 9.* *Ja. v. 4.* *Phile. 16.*

31. Mind not high things, but condescend to men of low estate, *Ro. xii. 16.* *xv. 1.* *1 Tim. vi. 17, 18.* *Tit. ii. 2, 3.* *Job. xxxii. 7.* *Pr. xvi. 31.*

32. Honour thy father and mother, (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth, *Eph. vi. 2, 3.* *De. v. 16.* *Pr. iii. 16.* *1 Tim. iv. 8.*

33. This is the promise that he hath promised us, even eternal life, *1 Jo. ii. 25.* *He. xi. 10, 16.* *xii. 12, xiii. 14.* *Ro. xxi. 23.*

C H A P. XXIX.

Q. WHICH is the sixth Commandment?

A. Thou shalt do no Murder.

Q. What is primarily forbidden in this Commandment?

A. The wilful taking away my own, or the unlawful taking away another Man's Life¹; and the being designedly accessory to my own Death, or the illegal Death of any other Person².

Q. What is secondarily and consequentially forbidden?

A. All Acts of Hurt and Violence³; and all manner of Cruelty and Unmercifulness⁴; Hatred and Malice⁵; causeless Anger and reproachfull Words⁶; Strife and Contention⁷; actual Revenge⁸; and every mischievous Intention, or Desire, upon any Motive whatever⁹.

Q. What do you resolve upon to prevent the Violation of this Law?

A. Hearti

A. Heartily to love ¹⁰. and sincerely to endeavour to preserve Peace with all Men ¹¹. to forgive Offences, and be easily reconciled to penitent Offenders ¹². to be kind and tender-hearted to all my Fellow-Creatures ¹³. to be ready to succour any one in Danger and Distress ¹⁴. and to take Care to preserve my own Life and Health, by avoiding apparent Dangers ¹⁵. by governing my sensual Appetites ¹⁶. and by the use of such other means conducing thereto, as fall within my Power ¹⁷.

1 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man, *Ge. ix. 6. iv. 10. Nu. xxxv. 30.--33. 1 K. ii. 32, 33. Ex. xxi. 12, 13. xxii. 2. Nu. xxxv. 16.-25. De. xvii. 6. xix. 11, 12. 13. Ro. xiii. 4. De. xx. 1, 13, 17. Pr. xx. 18. xxiv. 6. Ja. iv. 1, 2.*

2 Thou hast killed *Uriah the Hittite* with the sword,—and hast slain him with the sword of the children of *Ammon*, *2 S. xii. 9. 1 K. xxi. 19. De. xxi. 6, 7. Mat. xxvii. 3, 4. Lu. xxiii. 24. Ac. ii. 23. xiii. 28. viii. 1 Ez. xxii. 12.*

3. Wherefore smitest thou thy fellow, *Ex. ii. 13. xxi. 18.--27. Mat. xxvi. 51, 52, 67. Jo. xviii. 22, 23. Ac. xxiii. 2, 3. 1 Tim. iii. 3. Mat. xxiv. 49.*

4. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him, *1 Jo. iii. 17. De. xv. 7. Job xxxi. 19. Ja. ii. 15, 16. Mat. xxv. 41, 42, 43.*

5. Whosoever hateth his brother, is a murderer, *1 Jo. iii. 15. Col. iii. 8. Le. xix. 17. Job. xxxi. 29, 30.*

6. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, *Racha*. shall be in danger of the council: but whosoever shall say, *Thou*

Thou *Fool*, shall be in danger of hell-fire, *Mat.* v. 21, 22. *Eph.* iv. 26.

7. The begining of strife is as when one letteth out water: therefore leave off contention, before it be meddled with, *Pr.* xvii. 14. xx. 3. xxvi. 21. *Hab.* i. 3. *Tit.* iii. 9. *Ja.* iii. 14, 16.

8. It hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil *Mat.* v. 38, 39. *Ro.* xii. 17, 19. *1 Cor.* vi. 7. *1 Pe.* iii. 9. *Pr.* xxiv. 29. xx. 22. *Ge.* xlix. 6, 7.

9. Devise not evil against thy neighbour, *Pr.* iii. 29. xiv. 22. *Pf.* xxi. 11. *Zec.* vii. 10. viii. 17. *Ac.* ix. 21. *Ge.* l. 20.

10. Be kindly affectioned one to another with brotherly love, *Ro.* xii. 10. *He.* x. 24. xiii. 1. *1 Pe.* i. 22. *1 Th.* iv. 9. *Mat.* v. 44.

11. If it be possible, as much as lieth in you, live peaceably with all men, *Ro.* xii. 18. *He.* xii. 14. *Eph.* iv. 3. *Pf.* cxxxiii. 1. *Mat.* v. 9.

12. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye, *Col.* iii. 13. *Mar.* xi. 25. *Mat.* xviii. 21, 22. v. 23, 24.

13. Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you, *Eph.* iv. 32. v. 2. *Col.* iii. 12. *1 Cor.* xiii. 4. *Ro.* xii. 15. *1 Pe.* iii. 8. *He.* xiii. 3. *Ge.* l. 21.

14. Which of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise, *Lu.* x. 36, 37, 30,--35. *Ac.* xvi. 33. *Job* xxi. 12,--17. *Pr.* xxxi. 6. *Is.* lviii. 7. *Ro.* xii. 20. *Mat.* xxv. 34, 35, 36.

15. When they persecute you in this city, flee ye into another, *Mat.* x. 23. iv. 7. 2. *Cor.* xi. 32, 33.

16. Her house enclineth unto death, and her paths unto the dead, *Pr.* ii. 18, 19. v. 3,--11. *1 Cor.* vi. 18. *Pr.* xxiii. 29,--32. xiv. 30. *Pf.* xxxvii. 11.

17. Use

17. Use a little wine for thy stomach's sake, and
thine often infirmities, 1 *Tim.* v. 23. *Ec.* ii. 24. v.
18. x. 17. *Mat.* ix. 12.

C H A P. XXX.

Q. WHICH is the seventh Commandment?
**A. Thou shalt not commit
Adultery.**

**Q. What Sins are forbidden by this Commandment,
and reducible to it?**

A. The defilement of a married Woman¹; the
defilement of any other Woman by a married Man,
²; simple Fornication³; Incest⁴; the Sin of So-
dom, and all kinds of Uncleanness whatsoever⁵;

**Q. Is there nothing here forbidden, but the very Affi-
ons of Carnality?**

A. Yes: All adulterous and lascivious Thoughts
and Desires, which are willingly entertained and de-
lighted in⁶; and all things which have a direct
Tendency to incite irregular Appetites in ourselves,
or others⁷; such as particularly, wanton Looks and
Behaviour⁸; immodest Dress⁹; lewd Discourse¹⁰;
Idleness¹¹; and Luxury in Eating and Drinking¹².

**Q. What is required of all Christians, according to
the Gospel Interpretation of this Commandment?**

A. To keep themselves undefiled Members of
Christ's Body¹³; and, if it be necessary in order
thereto, to marry discreetly, and in the fear of God;
¹⁴ and being married, both Parties are to be true to
the Marriage-Bed¹⁵; and kind and loving to one a-
nother¹⁶.

**Q. What is further incumbent upon all, whether
married, or single Persons?**

A. Strictly to guard against, and resolutely to
withstand all inordinate Lust¹⁷; And, to that pur-
pose, to regulate as much as may be, their thoughts¹⁸,
and Eyes¹⁹; to be chaste in their Conversation²⁰,
modest in their Dress²¹; sober and tempe-
rate

rate ²²: careful in the choice of their Company ²³: diligent in some innocent Employment ²⁴: and to all other Means to add Fasting, as Occasion requires ²⁵: and constant Prayer for the divine Grace, to assist them in keeping this Law ²⁶.

1. The man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death, *Le. xx, 10, xviii, 20. Jo. viii, 5. Ez. xxii, 11. Pr. vi, 25.—35, vii, 22, 23. Job. xxxi, 9, 10, 11. Ge. xxxix, 9. Mal. iii, 5. He. xiii, 4.*

2. Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit Adultery, *Mat. xix, 9, 3,—8. 1 Cor. vi, 16, vii, 2, 4, 5. Mal. ii, 14, 15, 16. 1 Tim. iii, 2. Tit. i, 6. Job. xxxi, 1, 2, 3.*

3. This is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour, *1 Th. iv, 3, 4, 5. 1 Cor. vi, 18. De. xxiii, 17. Pr. xxii, 14, xxix, 3. 1 Cor. x, 8. Ge. xxxiv, 27, 31. Eph. v, 5, 6. Re. xxii, 15. Ex. xxii, 16, 17. De. xxii, 28, 29.*

4. None of you shall approach to any that is near of kin to him, to uncover their Nakedness, *Le. xviii, 6,—30. 2 S. xiii, 11,—14. Ez. xxii, 11. 1 Cor. v, 1.*

5. The Lord knoweth how—to reserve the unjust unto the day of Judgment to be punished; but chiefly them that walk after the flesh, in the lust of uncleanness, *2 Pe. ii, 9, 10. Ga. v, 19. Eph. iv, 19. Ro. i, 24, 26, 27, 32. Ge. xiii, 13. xix, 5, 24. Jude 7. 1 K. xiv, 24, xv, 12. 1 Cor. vi, 9, 10. Job. xx, 11,—14.*

6. Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart, *Mat. v, 28. Pr. vi, 25. Ja. i, 14, 15.*

7. Put

7. Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof, *Ro. xiii, 14. Lu. xii, 18, 19. Jf. v, 11, 12. Ho. iv, 11.*

8. Turn away mine eyes from beholding vanity, *Pf. cxix, 37, ci, 3. Job. xxxi. 1, 7. 2 Pe. ii. 14. Jf. iii, 16.*

9. There met him a woman with the attire of an harlot, *Pr. vii, 10. Ge. xxxviii, 15.*

10. Fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints: neither filthiness, nor foolish talking, nor jesting, which are not convenient, *Eph. v, 3, 4, iv, 29. 1 Cor. xv. 33.*

11. This was the iniquity of—*Sodom*, Pride, fulness of bread, and abundance of idleness was in her, and in her daughters, *Ez. xvi, 49. 1 Tim. v, 13.*

12. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, *Ro. xiii, 13. 1 Pe. iv. 3. Jer. v, 7.*

13. Know ye not, that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid, *1 Cor. vi, 15,—20. 1 Pe. iii, 1, 2.*

14. To avoid fornication, let every Man have his own wife, and let every woman have her own husband, *1 Cor. vii. 2, 9. Pr. v, 15,—19. 1 Tim. v, 14. Pr. xxxi, 30. He. xiii, 4.*

15. For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder, *Mar. xix, 5, 6. Ge. ii, 24. Mar. x, 7, 8.*

16. Let every one of you in particular, so love his wife, even as himself; and the wife see that she reverence her husband, *Eph. v, 33, 22,—32. Col. iii, 18. 19. 1 Pe. iii, 1,—7.*

17. They that are Christ's, have crucified the flesh, with the affections and lusts, *Ga, v, 24. Col. iii.*

iii, 5, 6. *Eph.* iv, 22, 23. *Ro.* viii, 13. 2 *Pe.* i, 4.
18. Create in me a clean heart, O God, and re-
new a right spirit within me, *Pf.* li, 10. *Jer.* xvii,
9. 10. *Mat.* xv, 19. 2 *Cor.* vii, 1.

19. If thy right eye offend thee, pluck it out,
and cast it from thee : for it is profitable for thee,
that one of thy members should perish, and not that
thy whole body should be cast into hell, *Mat.* v, 29.
Ge. xxxiv, 2, xxxix, 7. iii, 6.

20. Put — filthy communication out of your
mouth, *Col.* iii, 8. iv, 6:

21. I will — that women adorn themselves in mo-
dest apparel, with shamefacedness and sobriety,
1 *Tim.* ii, 8, 9, 10. 1 *Pe.* iii, 3, 4

22. Every man that striveth for the mastery, is
temperate in all things, 1 *Cor.* ix, 25. *Pr.* xxiii,
31, 32, 33.

23. I have written unto you, not to keep com-
pany, if any man that is called a Brother be a forni-
cator, or covetous, or an idolater, or a railer, or a
drunkard, or an extortioner, with such an one no
not to eat, 1 *Cor.* v, 11. *Eph.* v, 11. *Pf.* xxvi, 4,
5. cxix, 63, 115. *Ez.* ix. 14.

24. She eateth not the bread of idleness, *Pr.*
xxxi, 27. 2 *Th.* iii, 11, 12.

25. I keep under my body, and bring it into sub-
jection, 1 *Cor.* ix, 27. *Pf.* lxix, 10. *Mat.* xvii, 21.

26. The end of all things is at hand, be ye there-
fore sober, and watch unto Prayer, 1 *Pe.* iv, 7. *Mat.*
vi. 13. xxvi, 41. 2 *Cor.* xii, 7, 8, 9. 1 *Th.* v. 23.

C H A P. XXXI.

Q. **W**HICH is the eighth Commandment ?
A. Thou shalt not steal.

Q. What, in general, is to be accounted a Breach of
this Commandment ?

A. Every

A. Every unlawful, or indirect Way of taking, or with-holding from any Man whatever, that which belongs to him by the Laws of God and his Country ¹.

Q. What are the Sins of this kind, which the Scripture does more especially condemn, and particularly warn us against ?

A. Depriving a Man of his Lands ², forcible Robbery ³, or secret Thievery ⁴ of his Goods ; Sacrilege ⁵, Extortion ⁶, and Oppression ⁷, detaining the Wages of the Labourer, and Servant ⁸, and in them Eye-Service, or other Unfaithfulness ⁹, running into Debt beyond our Ability to pay, and refusing to pay just debts, when we are able ¹⁰, using false Weights and Measures ¹¹, and any Deceit and Fraud in Bargains and Contracts ¹², wresting human Laws to the screening injurious Practices ¹³, and giving any Assistance or Encouragement to the Committers of them ¹⁴.

Q. Are there any other ways of breaking this Commandment ?

A. As many as there are ways of Cheating and doing Wrong : But to those already mentioned need only be added Uncharitableness to such as are not able to support themselves ¹⁵, and depriving ourselves or Families of a Competency, by Wastefulness ¹⁶, or Sloth ¹⁷.

Q. What are the Duties, which, on the other hand, we are obliged to ?

A. They may all be resolved into the Practice of universal Justice ¹⁸, and, in case of failure therein, Restitution, to the utmost of our Ability ¹⁹. And, as subservient hereto, we must look upon Industry, ²⁰, Frugality ²¹, and Charity ²², to be indispensably required of us, in a suitable Proportion to that State of Life wherein Providence has placed us.

1. You do wrong and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God, 1 Cor. vi, 8, 9.

Col. iii, 25. *Lu.* xvi, 10. *Jer.* xvii, 11, xxii, 13. *Pr.* x, 2, 9, xi, 7, xx, 21, xxviii, 8.

2. Cursed be he that removeth his Neighbour's Land-mark, *De.* xxvii, 17, xix, 14 *Pr.* xxii, 28. *Mi.* ii, 2. 1 *K.* xxi, 7. 15, 16. *Job.* xx. 19, 20: xxxi, 38, 39, 40.

3. A certain man went down from *Jerusalem* to *Jericho*, and fell among thieves, which stripped him of his raiment, *Lu.* x, 39. *Jo.* xviii, 40, x, 10. *Ex.* xxii, 2. *Ju.* ix, 25. 1 *S.* xxiii, 1, *Pr.* xxi, 7. *Lu.* iii, 14.

4. Ye shall not steal, neither deal falsely, neither lie one to another, *Le.* xix. 11. *Pr.* ix 17. xx. 17. *Jo.* xii. 6. *Zec.* v. 3. 1 *Pe.* iv. 15.

5. Will a man rob God? Yet ye have robbed me: but ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse? for ye have robbed me, even this whole nation, *Mal.* iii. 8, 9. *Ro.* ii. 22. *Ex.* vii. 22. *Pr.* xx. 25. *Ac.* v. 3:

6. Neither thieves,—nor extortioners, shall inherit the kingdom of God, 1 *Cor.* vi. 10. *Lu.* iii, 13. *Mat.* xxiii. 25. *Ex.* xxii. 12, 13. *De.* xxiii. 19, 20.

7. The people of the land have used oppression;—therefore have I poured out my indignation upon them, *Ex.* xxii. 29, 31. *Pr.* xxii. 16. *Job.* xxvii. 13,—23. xxxi. 21, 22, 23. *Is.* iii. 14, 15. *Am.* iii. 10. viii. 4, 5, 6. *Zec.* vii. 10.

8. Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong, that useth his neighbour's service without wages, and giveth him not for his work, *Jer.* xxii. 13. *Mal.* iii. 5. *Ja.* v. 4. *Le.* xix. 13.

9. Servants be obedient to them that are your masters:—not with eye service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart *Eph.* vi. 5, 6. *Col.* iii. 22. *Tit.* ii. 9, 10. *Lu.* xvi. 1, 10.

10. The

10. The wicked borroweth, and payeth not again, *Pf.* xxxvii. 21. 2 *K.* iv. 7. vi. 5, 6. 7. *Re.* xiii. 8.

11. A false balance is abomination to the Lord ; but a just weight is his delight, *Pr.* xi. 1. xx. 10 *De.* xxv. 13,--16. *Mi.* vi. 10, 11.

12. If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another, *Le.* xxv. 14. *Pr.* xx. 14, 17. *Pf.* x. 7. *Job.* xxxi. 4, 5, 6.

13. A wicked man taketh a gift out of the bosom, to pervert the ways of judgment, *Pr.* xvii. 23. *Ex.* xxiii. 2, 6. *Le.* xix. 15. *De.* xvi. 19. xxiv. 17 xxvii. 19. *Am.* vi. 12. *Mi.* iii. 9. *Ja.* ii. 1,--6. 1 *Cor.* vi. 1,--8. *Mat.* v. 40.

14. When thou sawest a thief, then thou consentedst with him, *Pf.* l. 18. *Pr.* xxix. 24. i. 15.

15. With-hold not good from them to whom it is due, when it is in the power of thine hand to do it, *Pr.* iii. 27. *Job.* xxxi. 16,--22. *De.* xv. 7, 8, 10.

16. He wasteth his substance, with riotous living, *Lu.* xv. 13, 14. *Pr.* v. 8, 10, 11. xix. 26.

17. He that is slothful in his work, is brother to him that is a great waster, *Pr.* xviii. 9. xix. 15. xxiv. 30,--34. *Ec.* x. 18.

18. He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil : He shall dwell on high : his place of defence shall be the munitions of rocks, bread shall be given him, his waters shall be sure, *Is.* xxxiii. 15, 16. *Jer.* vii. 5, 6, 7. xxii. 15, 16. *Ez.* xviii. 5,--9. *Mi.* vi. 8. *Pr.* xxi. 3. *Pf.* xv. cvi, 3.

19. Behold, here I am, witness against me before the Lord, and before his anointed : whose ox have I taken ? or whose ass have I taken ? or whom have I defrauded ? whom have I oppressed ? or of whose hand have I received any bribe, to blind mine

eyes therewith? and I will restore it you, 1 S. xii. 3. Job. xxxi. 7, 8. Lu. xix. 8. Le. vi. 4, 5. Ex. xxii. 9. Ez. xxxiii. 15. Ge. xliii. 12. Nu. v. 6, 7. 8.

20. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth, Eph. iv. 28. Pr. vi. 6,--11. xii. 11. xx. 13. xxx. 8, 9.

21. Be not among wine-bibbers, amongst riotous eaters of flesh. For the drunkard and the glutton shall come to poverty, and drowsiness shall cloath a man with rags, Pr. xxiii. 20, 21. xxix. 3. xxi. 17, 20. Jo. vi. 12. If. lv. 2.

22. Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor, Da. iv. 27. Le. xix. 9. xxv. 35. De. xv. 7, 8, 10. Pr. xix. 17. Ps. xxxvii. 26. xli. 1, 2, 3. If. lviii. 10, 11. Lu. xi. 41. 1 Tim. vi. 17, 18.

C H A P. XXXII.

Q. WHICH is the ninth Commandment?

A. Thou shalt not bear false Witness against thy Neighbour.

Q. What is forbidden in this Commandment?

A. The affirming that for Truth, in judicial Proceedings, the certainty of which we are not assured of¹; the subornation of false Witnesses²; or wilfully having any hand in false Evidence³.

Q. What Faults in common or private Conversation fall under this Prohibition?

A. All manner of Lying⁴; and all the defamatory Vices of Slandering⁵, Evil-speaking⁶, Backbiting⁷, Talebearing⁸, Whispering⁹, and rash Censuring¹⁰.

†

Q. What

Q. *What Duties are here enjoined?*

A. To be religiously strict in the Government of the Tongue ¹¹; and especially in keeping it within the bounds of Truth ¹²; to be so far from blasting ¹³; as to vindicate our Neighbour's Reputation, if it be fairly in our power ¹⁴; in all cases to judge as candidly, as, with reason, we can ¹⁵; and, where a greater publick or private Good does not forbid it, to cover and conceal the Faults of others ¹⁶.

1. A false witness shall not be unpunished, and he that speaketh lies shall not escape, *Pr.* xix. 5, 9. xxv. 18. *Ex.* xxiii. 1. *De.* xix. 16,--19. *Lu.* iii. 14. xix. 8. *Ac.* xxv. 7.

2. The chief priests and elders, and all the council, sought false witness against Jesus to put him to death, *Mat.* xxvi. 59. *Ac.* vi. 13. 1 *K.* xxi. 10.

3. Keep thee far from a false matter: and the innocent and the righteous slay thou not: for I will not justify the wicked, *Ex.* xxiii. 7, 8. 1 *K.* xxi. 10,--13. 2 *Cbr.* xix. 2, 6, 7. *Pf.* lxxii. 2, 3, 4. *Is.* x. 1 *Pr.* xxiv. 11, 12,

4. Lie not one to another, seeing that ye have put off the old man with his deeds, *Col.* iii. 9. *Ja.* viii. 44. *Pf.* lii. 3, 4. lviii. 3. cxix. 163. *Job* xiii. 7. *Ho.* vii. 3. *Re.* xxi. 8. xxii. 15. *Pr.* 12. 22.

5. He that uttereth a slander is a fool, *Pr.* x. 18. *Pf.* xi. 2. l. 20. *Lu.* xi. 15. *Ac.* ii. 13. *Tit.* ii. 3.

6. Speak evil of no man, *Tit.* iii. 2. *Ja.* iv. 11. 1. *Pe.* ii. 1. *Ac.* xxiii. 5. *Jude.* 8.

7. The north wind driveth away rain: so doth an angry countenance a backbiting tongue, *Pr.* xxv. 23. *Pf.* ci. 5. xv. 3. *Ro.* i. 30. 2. *Cor.* xii. 20. *Ge.* xlix. 17.

8. Thou shalt not go up and down, as a tale-bearer, among thy people, *Le.* xix. 16. *Pr.* xviii. 8. xx. 19. xxvi. 20. 1 *Pe.* iv. 15. *Ex.* xxii. 9.

9. A whisperer separateth chief friends, *Pr.* xvi 28. *Ro.* i. 29. 2 *Cor.* xii. 20. *Pf.* xli. 7.

10. Judge not, that ye be not judged, *Mat.* vii.
1 *Ro.* ii. 1. xiv. 4. *Ja.* iv. 12. 1 *Cor.* iv. 3, 4.

11. If any man among you seem to be religious,
and bridled not his tongue, but deceiveth his own
heart; this man's religion is vain, *Ja.* i. 26. iii. 2,
8. 1 *Pe.* iii. 10. *Pr.* xii. 13. xxi. 23. *Pf.* xxxix.
1, 2. *Pr.* xv. 4.

12. Putting away lying, speak every man truth
with his neighbour, *Eph.* iv. 25. *Zec.* viii. 16. *Pr.*
xii. 17, 19. *Jf.* lxiii. 8. *Pf.* xv. 1, 2.

13. A good name is better than precious ointment,
Ec. vii. 1. *Pr.* xxii. 1. 1 *Pe.* iii. 16.

14. This man hath done nothing amiss, *Lu.* xxiii.
41, 47. *Jo.* vii. 50, 51. 1 *S.* xix. 4.

15. Charity—thinketh no evil,—believeth all
things, hopeth all things, 1 *Cor.* xiii. 4, 5, 7. *Ac.*
xxvi. 27. *Jo.* vii. 24.

16. Charity shall cover the multitude of sins,
1 *Pe.* iv. 8. *Pr.* x. 12. xi. 13. xvii. 9. *Le.* v. 1.
De. xiii. 6.—11.

C H A P. XXXIII.

Q. **W**HICH is the tenth Command-
ment?

A. Thou shalt not covet thy Neigh-
bour's House, thou shalt not covet
thy Neighbour's Wife, nor his Ser-
vant, nor his Maid, nor his Ox, nor
his Ass, nor any thing that is his.

Q. What Sins are here forbidden?

A. Every misplaced ¹ or inordinate ² Desire of
any other Man's separate property, together with
Envy of his Condition ³ and Repining at our own ⁴.

Q. And may we not add to these sins, that which is
most commonly called Covetousness, and any other violent
and excessive Desire?

A. Yes:

A. Yes: An immoderate craving of superfluous abundance ⁵, and, in consequence thereof, Greediness in getting ⁶ and keeping ⁷ Wealth, and Anxiety about any of the things of this World ⁸, will render us guilty of the Breach of this *Commandment*: And so must we reckon ourselves to be, when we indulge, or consent to any sinful Lust, or Desire whatever ⁹.

Q. *What must we do to prevent the Transgression of this Precept?*

A. Forasmuch as by breaking through this Fence and Safe-guard, we shall open a Way to the Breach of the other Precepts of both the *first* ¹⁰, and *second* ¹¹ Table, we have therefore the more need to pray earnestly for Grace to forsake all covetous Desires, and inordinate Love of Riches ¹²; and after employing an honest Industry in providing the Conveniencies and Comforts of Life ¹³, to leave the Success to God's Providence ¹⁴, and be content with that Portion, whatever it be, which he allots us ¹⁵.

Q. *But what must we do with respect to those irregular Inclinations and Desires, which are so apt to arise in our Hearts?*

A. We must watch all we can against them ¹⁶; and where we cannot wholly prevent the first Motions of Evil, there we must double our Diligence to suppress, and however, at our utmost peril, must so far subdue them, that they do not put us upon any Contrivances or Attempts, to gratify and fulfil them ¹⁷.

1. Wo to him that coveteth an evil covetousness to his house, *Hab.* ii. 9. *Is.* lvii. 17. *Mi.* ii. 2. *1 K.* xxi. 2, 3. *Jos.* vii. 1, 21. *Jer.* v. 8. *Mat.* xiv. 3, 4.

2. Thine eyes and thine heart are not but for thy covetousness, *Jer.* xxii. 17. *1 K.* xxi. 4. *Prov.* 19. *Ec.* v. 12. *Mar.* x. 22.

3. Is

3. Is thine eye evil, because I am good, *Mat. xx, 15. Pr. xxvii, 4. xiv, 30. Job v, 2. 1 Cor. xiii, 4. Ja. iv, 5.*

4. All this availeth me nothing, so long as I see *Mordecai the Jew* sitting at the king's gate, *Est. v, 13, 9,—12. Nu. xiv. 2 Ps. cvi 25. 1 Cor. x, 10.*

5. Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth, *Lu. xii 15,—21. Mat. vi. 19, 20. Pr. xxiii, 5. xv. 16. Ec. v, 10, 11.*

6. Who enlargeth his desire as hell, and is as death, and cannot be satisfied, *Hab. ii. 5. Pr. xxvii. 20. Is. lvi, 11. 1 Tim. iii, 3, 8. Ja. iv. 13, 14.*

7. There is an evil which I have seen under the sun, and it is common among Men: a man to whom God hath given riches, and wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease, *Ec. vi, 1, 2. iv. 8. Ps. xxxix, 6. Pr. xi, 24, 26, xv, 27. 2 Cor. ix, 7. 1 Pe. iv, 9. Ja. v, 2, 3.*

8. Take heed to yourselves, lest at any time your hearts be overcharged with—cares of this life, *Lu. xxi, 34, viii, 14, x, 41. 1 Cor. vii, 32.*

9. These things were our examples, to the intent we should not lust after evil things, as they also lusted, *1 Cor. x, 6. 1 Jo. ii, 16. Jo. i, 14, 15. Ro. vii, 7, 14.*

10. Ye cannot serve God and mammon. *Mat. vi, 24. Ja. iv, 4. 1 Jo. iii, 17. Lu. xvi, 14. 1. Tim. vi. 10. Ex. xxxiii, 31. Am, viii, 5. Mat. xlii, 22.*

11. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies, *Mat. xv, 19. Pr. xxi, 10. xxviii, 20. 1 Tim. vi, 9.*

12. Incline my heart unto thy testimonies, and not to covetousness, *Ps. cxix, 36, xxvi, 2, lxxxvi, 11, cxli, 4.*

13. I have coveted no man's silver or gold, or apparel. Yea, you yourselves know, that these hands have ministered unto my Necessities, and to them that were with me, *Ac. xx, 33, 34. 2 Th. iii. 7, 8, 9. Pr. xiii, 4. xxi, 25.*

14. Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed, *Pf. xxxvi. 3, xxxiv, 10, lv, 22. Phi. iv. 6. 1 Pe. v, 7.*

15. Let your conversation be without covetousness, and be content with such things as ye have. For he hath said, I will never leave thee, nor forsake thee, so that we may boldly say, The Lord is my helper, *He. xiii, 5, 6. Phi. iv, 11, 12. 1 Tim. vi, 6, 8. Lu. iii. 14.*

16. Keep thy heart with all diligence : for out of it are the issues of Life, *Pr. iv, 23. Mat. xii, 35. He. xii, 15. Mat. v, 8.*

17. Mortify your members which are upon the earth : fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry : for which things sake, the wrath of God cometh on the children of disobedience, *Col. iii, 5, 6. Ga. v, 24, vi, 14. Ro. vi, 6, viii, 13. Eph. iv, 22, 23.*

C H A P. XXXIV.

Q. **W**HAT dost thou chiefly learn by these Commandments?

A. I learn two things : my Duty towards God, and my Duty towards my Neighbour.

Q. From which of the ten Commandments do you learn your Duty towards God ?

A. From the first Four.

Q. From which do you learn your Duty towards your Neighbour ?

A. From

A. From the other Six.

Q. What is thy Duty towards God ?

A. My Duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength ; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word ; and to serve him truly all the days of my life.

Q. What is thy Duty towards thy Neighbour ?

A. My duty towards my Neighbour, is to love him as myself, and to do to all men as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the king, and all that are put in authority under him. To submit myself to all my Governours, Teachers, Spiritual Pastors and Masters. To order myself lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking

speaking, lying and flandering. To keep my body in temperance, sobriety, and chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Q. What use do you design to make of these excellent Summaries?

A. Always to keep them in my Memory, as Monitors and Directors of my Duty¹; and to make an honest Application of the general Rules therein contained, to all particular Cases of Conscience and, Circumstances of Life².

Q. But are you herein sufficiently instructed in your Duty to your self, as well as to God and your Neighbour?

A. Yes: For my Duty to my self runs throughout the whole; and so close, in particular, is the connection between it and my Duty to God and my Neighbour, that if I love God, so as to obey him, with all my heart, with all my mind, with all my soul and with all my strength³, and love my Neighbour as my self, so far as to do unto all men what reasonably I would they should do unto me⁴. I cannot fail in that Duty I owe to my self⁵.

Q. But tho' your Duty to God, your Neighbour, and your self, cannot be separated, yet since they may be, and are commonly distinguished, where, I pray, in the Catechism, do you learn your Duty to your Self?

A. It is contained in that part of my Baptismal Covenant, wherein I promised to renounce the World, the Flesh, and the Devil; and it is interwoven with that part of my Duty towards my Neighbour, wherein I owned my self obliged to keep my Body in Temperance⁶. Sobriety⁷. and Chastity⁸. and to learn and labour truly to get mine own living⁹. and

to do my Duty in that state of Life, unto which it shall please God to call me ¹⁰.

Q. Since then you cannot pretend Ignorance of your Duty either to God, your Neighbour, or your Self, how ought you to behave in relation thereto?

A. I do sincerely and stedfastly purpose to lead a Godly, Righteous, and Sober Life ¹¹; that so I may avoid the Guilt and Danger of him, who knows his Master's Will, and does it not ¹².

1. The Mercy of the Lord is, from everlasting to everlasting, upon them that fear him: and his righteousness unto childrens children: to such as keep his covenant, and to those that remember his commandments to do them, *Pf.* ciii. 17, 18. *Nu.* xv. 39, 40. *Mal.* iv. 4. *Re.* iii. 3.

2. Herein do I exercise myself to have always a conscience void of offence toward God, and toward men, *Ac.* xxiv. 16. *1 Jo.* iii. 10. *iv.* 20. 21.

3. This is the love of God, that we keep his commandments, *1 Jo.* v. 3. *Jo.* xiv. 21, 23, 24. *Pf.* cxix. 10.

4. All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets, *Mat.* vii. 12: *Lu.* vi. 31. *Pr.* xxiv. 29.

5. Thou hast answered right: this do, and thou shalt live, *Lu.* x. 28, 25, 26, 27. *1 Tim.* iv. 8. *Pr.* xix. 16. *Ez.* xviii. 27. *Ro.* vi. 22.

6. Add—to knowledge, temperance, *2 Pe.* i. 5, 6. *Lu.* xxi. 34. *Eph.* v. 18. *Pr.* xxv. 16.

7. Gird up the loins of your mind, be sober, *1 Pe.* i. 13. *Tit.* ii. 2, 4, 6. *1 Th.* v. 6, 7, 8. *Mat.* v. 5. xviii. 4.

8. I have espoused you to one husband, that I may present you as a chaste virgin to Christ, *2 Cor.* xi. 2. *Jo.* iii. 3. *Eph.* v. 5. *2 Tim.* ii. 22.

9. This we commanded you, that if any would not work, neither should he eat, *2 Th.* iii. 10, 11, 12. *Pr.* x. 4, 5, 16, xiii. 4, xiv. 23.

10. We

10. We beseech you, brethren, — that ye study to be quiet, and to do your own business, and to work with your own hands, 1 *Th.* iv. 10, 11, 12. 1 *Cor.* vii. 20, 22, 24. *Phi.* iv. 11. *Ro.* xii. 11.

11. The Grace of God that bringeth Salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar People, zealous of good works, *Tit.* ii. 11,—14. *Mi.* vi. 8. *Mat.* xxiii. 23. *Ja.* i. 27. 1 *Tim.* i. 5, 8,—11.

12. That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, *Lu.* xii. 47. *Jo.* ix. 41. *Ro.* i. 32. *Ja.* iv. 17. *Jo.* xiii. 17.

C H A P. XXXV.

Q. **M**^d good Child, art thou able to do these things of thyself.

A. I know this, that being weak and frail, I cannot walk in the Commandments of God, and serve him as I ought to do, without such a measure of his special Grace ¹, as shall be sufficient to enable me thereto ².

Q. How must this special Grace be obtained?

A. I must learn at all times to call for it by diligent Prayer ³.

L

Q. What

Q. What do you mean by representing it as necessary to call upon God at all times ?

A. That it is our Duty to be very frequent in our Addresses to the Throne of Grace ⁴; and especially to be as constant, as we can, at the House of God ⁵; for the benefit of joining in the Prayers there offered ⁶; to pray, as we have Opportunity, with the Family, of which any of us is Head, or Member ⁷; and never to omit our Morning ⁸, and Evening ⁹, Devotions, at least in private ¹⁰. A devout Person, of leisure, will likewise retire, at some other time of the Day, for this spiritual Exercise ¹¹; and the most busy will, as occasion invites, lift up his Soul to God, in pious Ejaculations ¹².

Q. What do you mean by diligent Prayer ?

A. Prayer offered up with the utmost Zeal and Fervency of Affection ¹³, and with as little wandering and distraction of mind, as is possible ¹⁴.

Q. And will Prayer, when it is thus frequent and devout, be accepted and answered ?

A. Most certainly ¹⁵; if the subject Matter thereof be lawful and allowable ¹⁶; and it be presented in the Name of Christ ¹⁷, by a pious and well disposed Soul ¹⁸, with a firm Reliance upon God, that he will do what is best for us ¹⁹.

Q. But must we not also take care in what Words we express our Desires to God ?

A. Altho' in our Petitions for Supply of private Wants, or our Thanksgivings for personal Favours, we need not be scrupulous about exactness of Words ²⁰, yet to be sure in all set and solemn Devotions, especially publick, a great deal of care ought to be taken of the Manner of Expression ²¹, as well as of the Matter of Prayer.

Q. But what Provision have we against those Deficiencies, which, notwithstanding our utmost care, our own Compositions are liable to, in both these Respects ?

A. That Form of Prayer, which, in Compassion to the Infirmities of Men ²², our blessed Saviour was pleased to teach his Disciples; requiring their
constant

constant use of it ²³, and prescribing it as a Pattern for all other Forms superadded to it ²⁴.

1. Without me ye can do nothing, *Jo.* xv. 5, vi. 44. *Ro.* vii. 18. *1 Cor.* iii. 6. *Fer.* x. 23.

2. My grace is sufficient for thee : for my strength is made perfect in weakness, *2 Cor.* xii. 9. *Ro.* x. 12. *Eph.* iii. 20. *Phi.* i. 6.

3. If ye then, being evil, know how to give good gifts unto your children ; how much more shall your Heavenly Father give the Holy Spirit to them that ask him, *Lu.* xi. 13. *Mat.* xxi. 22. *Ja.* i. 5. *2 Th.* i. 11.

4. He spake a parable unto them to this end, that men ought always to pray and not to faint, *Lu.* xviii. 1. *1 Th.* v. 17.

5. My house is the house of prayer, *Lu.* xix. 46, xxiv. 53. *If.* lvi. 7. *2 Chr.* vii. 15, 16. *Ac.* ii. 46. iii. 1. *Pf.* xlviii. 9. *Nes.* xiii. 11.

6. Where two or three are gathered together in my name, there am I in the midst of them, *Mat.* xviii. 20, 19. *Zec.* viii. 21. *Lu.* i. 10. ii. 37.

7. As for me and my house, we will serve the Lord, *Jos.* xxiv. 15. *Fer.* x. 25. *Pf.* ci. 1, 2.

8. My voice shalt thou hear in the Morning, O Lord ; in the morning will I direct my prayer unto thee, and will look up, *Pf.* v. 3. lix. 16. lxxxviii. 13. cxliii. 8.

9. Let my prayer be set forth before thee, as incense ; and the lifting up of my hands, as the evening sacrifice, *Pf.* cxli. 2. xcii. 2. *Ex.* xxix. 38, 39, 41. xxx. 7, 8.

10. When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly, *Mat.* vi. 6. xiv. 23. *If.* xxvi. 20. *2 K.* iv. 33.

11. Evening, and morning, and at noon, will I pray, and cry aloud : and he shall hear my voice.

Pf. lv. 17. *Da.* vi. 10. *Ac.* x. 2, 3, 9. *Pf.* cxix. 164.

12. Unto thee O Lord do I lift up my soul,
Pf. xxv. 1. lxxxvi. 4. *Gen.* xxiv. 42,—45. 1 *S.* i.
15. 2 *S.* xv. 31. *Ne.* ii. 4.

13. Continuing instant in prayer, *Ro.* xii. 12.
Col. iv. 2. *Eph.* vi. 18. *Lu.* xxii. 44. *Pf.* xvii. 1.
Pr. xxiii. 26. *La.* iii. 41.

14. Attend upon the Lord without distraction,
1 *Cor.* vii. 35. *If.* xxix. 13. *Mat.* xv. 7, 8. *Ez.*
xxiii. 31.

15. The effectual, fervent prayer of a righteous
man availeth much, *Ja.* v. 16, 17, 18. *Lu.* xi. 9,
10. 1 *Jo.* v. 15. *Pf.* x. 17. xxxiv. 15, 17. cxlv.
18. *If.* lviii. 9.

16. This is the confidence that we have in him,
that if we ask any thing according to his will, he
heareth us, 1 *Jo.* v. 14. *Ja.* i. 5. iv. 3. *He.* iv.
16.

17. Verily, verily, I say unto you, Whatsoever
ye shall ask the Father in my name, he will give it
you, *Jo.* xvi. 23, 24. xiv. 14. *Col.* iii. 17. *He.*
xiii. 15.

18. If ye abide in me, and my words abide in
you, ye shall ask what ye will, and it shall be done
unto you, *Jo.* xv. 7. ix. 31. 1 *Jo.* iii. 22. 2 *Tim.*
ii. 22. 1. *Tim.* ii. 8. *Pf.* lxvi. 18. *Pr.* xv. 29.
xxviii. 9. *If.* i. 15. lix. 2.

19. But let him ask in faith, nothing wavering,
Ja. i. 6, 7. *Mar.* xi. 24. *He.* x. 22. *Eph.* iii.
12. 1 *Jo.* iii. 21.

20. Before they call, I will answer, and whiles
they are yet speaking, I will hear, *If.* lxv. 24.
Mat. vi. 8, 32. *Ro.* viii. 26.

21. When ye pray, use not vain repetitions, as
the heathen do: for they think that they shall be
heard for their much speaking, *Mat.* vi. 7, 8. *Ec.*
v. 2.

22. The Spirit — helpeth our Infirmities: for we
know

know not what we should pray for, as we ought,
Ro. viii. 26. Mat. xx. 22. Ja. iv. 3.

23. When ye pray, say, *Our Father*, &c. Lu.
xi. 2, 1.

24. After this manner — pray ye : *Our Father*,
&c. Mat. vi. 9, 7. 8.

C H A P. XXXVI.

Catechist. **L** E T me hear if thou
canst say the Lord's
Prayer ?

A Our Father which art in Heaven,
Hallowed be thy Name. Thy
Kingdom come. Thy will be done
in Earth, as it is in Heaven. Give
us this day our daily Bread. And
forgive us our Trespases, as we
forgive them that trespass against
us. And lead us not into Tempta-
tion : But deliver us from Evil.
Amen.

Q. Is this the whole Lord's Prayer ?

A. This is all we are directed to offer up to God
by way of Request, and there is no more set down
by *St. Luke*.

Q. What is implied in that solemn Invocation, *Our
Father which art in Heaven* ?

A. When I call God *Father*, I not only address
myself to him, as the Maker and Governor of
the World ; but as the *Father* of all Christians in
Christ Jesus ; in whose name alone it is, that I
say, and hope for acceptance of this *Prayer* ; And
because I believe God to be a common *Father*,

whom all may resort unto ⁴, as also that I may declare my Communion with, and good Will to all my Brethren of the same Household of Faith ⁵. I say *Our Father*, not *my Father*. And because the Throne of his *Power and Glory* is in *Heaven* ⁶, I therefore say, *Our Father which art in Heaven*.

Q. What do we gather, for our Instruction and Direction, from the Liberty allowed us of praying to God, under the Title of Father?

A. That God is the Fountain of all Goodness ⁷, and that we may, and ought to, address ourselves to him with an humble Dependance upon his Willingness to do ⁸, whatever his unerring Wisdom sees best for us ⁹.

Q. What does the Stile of Our Father teach us?

A. To pray for others, as well as our selves ¹⁰; and to join together in *Common Prayer* for common Wants ¹¹.

Q. What does the Specification of the highest Seat of his infinite Majesty teach us?

A. That the Ability of our *Heavenly Father* far exceeds that of our earthly Parents to supply all our needs ¹²; and that whenever we present our Petitions to him, we ought to do it with the most serious Consideration ¹³, the profoundest Humility ¹⁴, and the utmost Devotion ¹⁵ and Reverence ¹⁶, we are capable of.

1. I thank thee, O Father, Lord of Heaven and Earth, *Mat.* xi. 25. *1 Cor.* viii. 6. *De.* xxxii. 6.

2. Blessed be the God and Father of our Lord Jesus Christ, who hath — predestinated us unto the adoption of children, by Jesus Christ, to himself, *Eph.* i. 3, 5. *Gal.* iv. 6. *Jo.* i. 12, 13. *Ro.* i. 7.

3. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved, *Eph.* i. 6. ii. 18. *Mat.* xvii. 5.

4. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. *Pf.* cxlv. 18, 19, 20. xxxii. 6. xxxiv. 15. *De.* iv. 7.

5. There

5. There is one Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one Baptism, one God and Father of all, *Eph.* iv. 4, 5, 6. *Mal.* ii. 10. *Eph.* i. 15, 16. iii. 14. 15, 16.

6. Heaven is my throne, and earth is my footstool. *Ac.* vii. 49. *Psf.* xi. 4. ciii. 19. *1 K.* viii. 39. *2 Chr.* xx. 6.

7. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, *Ja.* i. 17. *Pr.* ii. 6. *Jo.* iii. 27. *Ro.* xi. 36. *1 Cor.* i. 3.

8. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him, *Mat.* vii. 11, 8, 9, 10. *Is.* lxiii. 15, 16. *Psf.* ciii. 13. xxvii. 10.

9. Your heavenly Father knoweth that ye have need of all these things, *Mat.* vi. 32. *2 Pe.* ii. 9. *1 S.* iii. 18. *2 S.* x. 12. xv. 26.

10. Pray one for another, *Ja.* v. 16. *Eph.* vi. 18. *1 Tim.* ii. 1. *1 Th.* v. 25.

11. Many were gathered together, praying, *Ac.* xii. 12. i. 14. iv. 24, 31. *1 Cor.* xi. 17, 18, 20. *Joel* ii. 16, 17. *Zep.* iii. 9. *Psf.* xxxiv. 3.

12. The things which are impossible with men, are possible with God, *Lu.* xviii. 27. *Psf.* cxxxv. 5, 6. cxv. 3. *Jer.* xxxii. 27. *Psf.* lxxxix. 26. *Is.* xvii. 7.

13. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in Heaven and thou upon Earth: therefore let thy Words be few, *Ec.* v. 2, 1. *De.* iv. 39.

14. Thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble Spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, *Is.* lvii. 15. ii. 10. *Lu.* xviii. 9, — 14.

15. Let

15. Let us lift up our heart with our hands unto God in the heavens, *La.* iii. 41. *Pf.* xxviii. 2. exxiii. 1.

16. Let us have grace, whereby we may serve God acceptably, with reverence and godly fear, *He.* xii. 28. *Pf.* ii. 11. lxxxix. 7. *Mah.* i. 6.

C H A P. XXXVII.

Q. **H**OW many Petitions are contained in the Lord's Prayer.

A. Six : Of which the first Three more directly relate to God's Glory ; and of those Three, the First is *Hallowed be thy Name.*

Q. What ought we to understand here by the Name of God?

A. The Name of God here is to be extended and applied, not only to God himself ¹, his Titles ², and Attributes ³; but to his Word ⁴, and Ordinances ⁵, and to Places ⁶, Times ⁷, Persons ⁸, and Things ⁹, separated from common use, and set apart for the Honour and Service of his Name.

Q. What do we pray for with respect to these?

A. That all and every one of them may be treated after an holy manner, by having such esteem and regard paid to them, as is due to each of them respectively ¹⁰.

Q. What do we learn from hence?

A. That the Glory of God should be our chief Aim, and the governing End of all our Actions ¹¹; that his Name ought to be adored ¹², and magnified ¹³, by us, and all the World; and that we should endeavour to promote the Honour of it, by an exemplary Behaviour in all other Instances of Piety and Holiness ¹⁴.

1. O Lord, our Lord, how excellent is thy name in all the earth ! who hast set thy glory above the heavens, *Pf.* viii. 1. xliv. 20. *Ij.* xlii. 8.

2. I appeared unto *Abraham*, unto *Isaac*, and unto *Jacob*, by the name of God almighty; but by my name **JEHOVAH** was I not known to them, *Ex.* vi. 3. *iii* 13, 14, 15. *Pf.* lxxxiii. 18. 2 *S.* vi. 2. *Jer.* xlv. 18. *Re.* xix. 16.

3. I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, *Ex.* xxxiii. 19. xxxiv. 5, 6. xv. 3. *Jer.* xvi. 21. *Da.* ii. 20. *Pf.* xx. 1, 5. cxi. 9.

4. That the name of God, and his Doctrine, be not blasphemed, 1 *Tim.* vi. 1. *Pf.* cxxxviii. 2. *Ac.* xiii. 48. *Ja.* v. 10.

5. I will take the cup of salvation, and call upon the name of the Lord, *Pf.* cxvi. 13, 17. *Mat.* xxviii. 19, *Ac.* ii. 38.

6. I have hallowed this house,—to put my name there for ever, 1 *K.* ix. 3. v. 5. viii. 44, 45. *Ne.* i, 9. *Da.* ix. 18. 2 *Chr.* xxxvi. 14.

7. Hallow ye the sabbath-day, as I commanded your fathers, *Jer.* xvii. 22. *Ex.* xx. 8. *Ex.* xx. 20. *Pf.* xlii. 4. *Jf.* lviii. 13.

8. The Lord thy God hath chosen him (*the Priest*)—to stand to minister in the name of the Lord, *De.* xviii. 5, 6, 7. xxi. 5. *Ezr.* v. 1. *Jo.* v. 43. *Ac.* ix. 15, 27. *He.* v. 4.

9. Every devoted thing is most holy unto the Lord, *Le.* xxvii. 28, 16, 22. xix. 8. *Nu.* v. 9, 10. xvi. 37, 38. *De.* xxvi. 13, 14. 1 *Chr.* xxiii. 13. 2. *K.* xii. 18. *Mat.* xii. 4, xxiii. 19, xxvi. 26. 27. 1. *Tim.* iv. 5.

10. They shall teach my people the difference between the holy and the profane, *Ex.* xlv. 23. *Le.* x. 3. xxii. 32. *Mal.* i. 12. ii. 2. *Jf.* v. 16. viii. 13. xxix. 23. 1 *S.* ii. 30.

11. Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God, 1 *Cor.* x. 31. *Col.* iii. 17. 1 *Pe.* iv. 11. 2 *Th.* i. 11, 12.

12. All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorifie thy name: for thou art great, and dost wondrous things;

things; thou art God alone, *Pf.* lxxxvi. 9, 10. lxiii. 4. *1 Chr.* xvi. 29, *Zec.* xiii. 9. *Mal.* i. 11.

13. Let them praise the name of the Lord: for his name alone is excellent, his glory is above the earth and heaven, *Pf.* cxlviii. 13. cxiii. 1, 2, 3. lxix. 30, xcix. 3. cxlv. 10, 11, 12. *Is.* vi. 1, 2, 3. *Re.* iv. 8.

14. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, *Mat.* v. 16. *Jo.* xv. 8, *Eph.* i. 12. *Ez.* xxxvi. 23. *1 Pe.* ii. 9. *Re.* ii. 13.

C H A P. XXXVIII.

Q. **W**HICH is the second Petition?

A. *Thy Kingdom come.*

Q. What Kingdom is that, the Coming of which you here pray for?

A. The Kingdom of our Lord Jesus Christ ¹: a Kingdom of a spiritual Nature ²: founded in direct Opposition to the Kingdom of Satan ³, and for the Destruction of Sin ⁴, and Death ⁵: having its Beginning in Grace here ⁶, and its Completion in eternal Glory hereafter ⁷.

Q. What do you pray for with respect thereto?

A. That God would bring all those, who are yet in a State of Darkeness, into the Pale of Christ's Church ⁸; and that his Grace would so rule in the Hearts of all Christians ⁹, that they may be fit to be translated to that Kingdom, which is to be the Portion of the Saints in the World to come ¹⁰. And this as soon as God pleases ¹¹.

Q. What practical Lesson does this teach us?

A. To beware of hindering the Propagation of the Gospel ¹², or of endangering our own Salvation ¹³, by giving any just Occasion of Offence; to subdue

subdue every rebellious Lust ¹⁴, and be obedient, even in our Hearts and Thoughts ¹⁵, to the spiritual Laws of this Kingdom ¹⁶, having no other Ambition ¹⁷, but to reign with Christ our King in his eternal and glorious Kingdom ¹⁸.

1. After that *John* was put in prison, Jesus came into *Galilee*, preaching the gospel of the kingdom of God, *Mar.* i. 14. *Da.* vii. 13, 14. *Mat.* xii. 28. xiii. 31, 33. xxi. 43. *Lu.* ix. 2. xvi. 16.

2. My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the *Jews*: but now is my kingdom not from hence, *Jo.* xviii. 36. vi. 15. *Mat.* vi. 33. *He.* i. 8.

3. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, *Col.* i. 13. 1 *Jo.* iii. 8. *Jo.* xvi. 11. *Eph.* ii. 1, 2, 3. vi. 12, 13.

4. Sin shall not have dominion over you: for ye are not under the law, but under grace, *Ro.* vi. 14. v. 21. vii. 24, 25. *Mat.* v. 19. xiii. 24.

5. That as Sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord, *Ro.* v. 21. vi. 22, 23. 1 *Cor.* xv. 26. *Is.* xxv. 8. *Re.* xx. 14.

6. The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel, *Mar.* i. 15. *Mat.* iv. 17. *Mar.* vi. 12. *Ac.* iii. 19. *Lu.* i. 74, 75, 79. *Tit.* ii. 11,--14.

7. Then shall the righteous shine forth as the sun, in the kingdom of their father *Mat.* xiii. 43. v. 10. xxv. 34. *Lu.* xxiii. 42. 43.

8. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession, *Psa.* ii. 8. lxxvii. 2, 3, 4. lxxii. 8,--11. *Is.* ii. 2, 3. xi. 9. *Da.* vii. 27. *Am.* ix. 11, 12. *Ac.* xv. 15, 16. 17. *Mal.* i. 11. *Phi.* ii. 10. 11. *Re.* xi. 15.

9. The

9. The Lord make you to increase and abound in love one toward another, and towards all men: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, *1 Th. iii. 12, 13. 2 Cor. xiii. 14. He. xiii. 25. 2 Tim. iv. 19.*

10. For so an entrance shall be ministred unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ, *2 Pe. i. 11. 2 Cor. v. 1. 2 Tim. iv. 8. Tit. i. 2.*

11. Surely I come quickly. Amen. Even so, come, Lord Jesus, *Re. xxii. 20. Ps. xl. 17. lxx. 5. 2 Cor. v. 2. 2 Pe. iii. 12, 13.*

12. Give none offence, neither to the *Jews*, nor to the *Gentiles*, nor to the church of God, *1 Cor. x. 32. Ro. xiv. 13. 1 Jo. ii. 10. 1 Tim. v. 14. Ja. ii. 7.*

13. Wo to that man, by whom the offence cometh, *Mat. xviii. 7. Lu. xvii. 1, 2. Pbi. i. 10. 1 Cor. vi. 9. 10.*

14. Let not sin reign in your mortal body, that ye should obey it in the lusts thereof, *Ro. vi. 12, 13. xiii. 14. 1 Cor. x. 6. 1 Pe. i. 14. ii. 11. iv. 2.*

15. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, *2 Cor. x. 5, 4. 2 Tim. iii. 5.*

16. The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost, *Ro. xiv. 17. Col. iii. 15. 1 Cor. iv. 20. 1 Tim. iv. 8.*

17. Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven, *Mat. xviii. 4, 1, 2, 3. xx. 20, 28. v. 3.*

18. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, *Re. iii. 21. Lu. xxii. 29.*

CHAP.

C H A P. XXXIX.

Q. **W**HAT do you request of God in the third Petition? Thy Will be done in Earth, as it is in Heaven.

A. That all rational Creatures, being filled with the Knowledge of God's Will ¹, and proposing that Will as the Rule of their Actions ², and the Doing of it as the great Business ³, of their short time here on Earth ⁴, may yield such an obedience to the Laws given them to live by ⁵, as the Inhabitants of Heaven do to the Government under which they live ⁶.

Q. How far are we to conform to this Pattern?

A. So far, as to perform the Commands of God, universally, without exception ⁷; readily, without delay ⁸; cheerfully without uneasiness ⁹; constantly, without intermission ¹⁰; and sincerely, without hypocrisy ¹¹.

Q. But is there no allowance to be made for the difference between the nature and capacity of Men and of Angels?

A. Yes, to be sure ¹²; And if our Obedience only bear such a Proportion to our present State and Condition, as the Obedience of Angels does to theirs, we need not doubt our being made equal to them hereafter, in Perfection both of Obedience and Happiness ¹³.

Q. Does not this Petition relate to the Disposals, as well as the Precepts of God?

A. No otherwise than as it is an especial Part of God's Will, that we should live under a Sense of his over-ruling Providence ¹⁴, and quietly submit to all, even the afflicting Dispensations thereof ¹⁵.

1. We—do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding, —and increasing in the knowledge of God, Col. i.

9, 10, *Pf.* cxix. 12. *Ac.* ix. 6. *Eph.* v. 17. *Jo.* vii. 17. 2 *Pe.* iii. 5.

2. I seek not mine own will, but the will of the Father which hath sent me, *Jo.* v. 30. vi. 38. *He.* x. 7. *Ro.* xii. 2. *Jo.* i. 13. 2 *Pe.* ii. 10.

3. I have created him for my glory.—This people have I formed for myself, they shall shew forth my praise, *Is.* xliii. 7, 21. *Eph.* ii. 10. *De.* iv. 10. *Mat.* vi. 19. *Col.* iii. 2. 5. *Phi.* iii. 19. *Ja.* v. 5. 1 *Pe.* iv. 2. *Pf.* lxxiii. 25. *Jo.* xvii. 4.

4. The world passeth away, and the lust thereof: but he that doth the will of God abideth forever, 1. *Jo.* ii. 17. *He.* xi. 13, 14. xiii. 14. 1 *Chr.* xxix. 15. *Job.* vii. 1. viii. 9. *Pf.* xxxix. 12. cxix. 19. *Ec.* xii. 7. ix. 10.

5. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father, which is in heaven, *Mat.* vii. 21. *Mar.* iii. 35. *Pf.* cxliii. 10. *He.* xiii. 20, 21.

6. Bless the Lord ye his Angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure, *Pf.* ciii. 20, 21. civ. 4. *Is.* vi. 2. *Mat.* xviii. 10. *He.* i. 14. *Re.* iv. 8,—11.

7. Then shall I not be ashamed, when I have respect unto all thy commandments, *Pf.* cxix. 6, 1 *K.* vi. 12. *Lu.* i. 6. *Col.* iv. 12. *He.* xiii. 18.

8. I made haste, and delayed not to keep thy commandments, *Pf.* cxix. 60. *Lu.* xix. 6. *Ga.* i. 16. 2 *Cor.* 6. 2.

9. I will delight myself in thy commandments, which I have loved, *Pf.* cxix. 47. xl. 8. cx. 3. 1 *Cor.* xxviii. 9. 1 *Cor.* ix. 17.

10. I have inclined mine heart to perform thy statutes alway, even unto the end, *Pf.* cxix. 112, 111. *Ro.* ii. 7.

11. Our rejoicing is this, the testimony of our conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, 2 Cor. i. 12. *Jo.* i. 47. vi. 26. *Pf.* xxv. 21. xxxii. 2, *Eph.* vi. 6, 7.

12. He knoweth our frame; he remembreth that we are but dust, *Pf.* ciii. 14. lxxvii. 10. *Mat.* xxvi. 41. *Ro.* vi. 19. 2 *Cor.* viii. 12. *He.* iv. 15. *Ja.* iii. 2. 1 *Jo.* i. 8. ii. 1, 2.

13. In the resurrection they—are as the angels of God in heaven, *Mat.* xxii. 30. *He.* xii. 22, 23, 24. *Eph.* i. 18. ii. 19. *Col.* i. 12. 1 *Cor.* xiii. 11, 12. xv. 43, 48, 49.

14. He doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What dost thou, *Da.* iv. 35. *Pf.* cxxxv. 6. *Ro.* ix. 19. 1 *Pe.* iii. 17. iv. 19.

15. Not as I will, but as thou wilt, *Mat.* xxvi. 39. xvi. 24. 1 *S.* iii. 18. 2 *S.* xv. 26. *Job.* i. 21. *Pf.* xxxix. 9. *Ac.* xxi. 14.

C H A P. XL.

Q. **W**HICH is the fourth Petition?

A. The fourth in order, but the first of the three last Petitions, which, in subordination to the Glory of God, relate to the supply of our own more immediate Wants, is, Give us this day our daily Bread.

Q. What is prayed for in these Words?

A. That He, upon whom all Creatures depend for their Subsistence¹, will be graciously pleased to give to us his Children, day by day, all things necessary for our bodily Sustenance², and sufficient also for the Support of that Condition of Life, wherein

his Providence hath placed us ³; and therewith his Blessing also in the use and enjoyment of them ⁴.

Q. What does this teach us ?

A. Only to account that *Bread* to be *our own*, and the *Gift* of God, which is procured by our honest Labour and Industry ⁵; or comes to us by some direct and lawful Means ⁶; and to rest satisfied and contented with that Portion, whatever it be, which is dispensed to us in one or other of those Ways ⁷.

Q. What may we farther learn from our Lord's teaching us to pray for daily Bread?

A. To provide ⁸; but not to be solicitous ⁹, for Futurity; and with Prayer for what we want ¹⁰, and Thankfulness for what we have ¹¹, entirely to depend upon our *Heavenly Father*, for so much of this *World's Good*, as he knows to be best for us, in order to that *Life to come* ¹², which we ought to be chiefly intent upon ¹³.

1. The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing; *Pf.* cxliv. 15, 16. xxiv. 1. civ. 27. cxlvii. 8, 9, 14. *Mat.* v. 45. *Ac.* xiv. 17. xvii. 25, 28. *De.* xxviii. 23, 24. *Pf.* cv. 16. cvii. 34. *Ho.* ii. 8, 9.

2. If God will be with me,— and will give me bread to eat, and raiment to put on,— then shall the Lord be my God, *Ge.* xxviii. 20, 21. xlvii. 15. 1 *K.* xviii. 13. *Pf.* cxxxii. 15. *Is.* iii. 1. lviii. 7.

3. Give me neither Poverty, nor riches: feed me with food convenient for me, *Pr.* xxx. 8. *Ge.* xiv. 18. xviii. 5, 8. xliii. 31. 2 *S.* ix. 7. 2 *K.* xxv. 29, 30. *Ne.* v. 14. *Pr.* xxvii. 26, 27. *Mat.* xi. 8. *Lu.* v. 29. xiv. 1, 13. xv. 17, 27. *Jo.* ii. 8. 1 *Cor.* x. 27. 2 *Cor.* ix. 8, 9, 10.

4. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,

God, *Mat.* iv. 4. *Ex.* xxiii. 25. *Da.* i. 12, —
15. *Pr.* x. 22. *Ec.* v. 19. ix. 7. *Pf.* lxxviii. 30,
31. cvi. 15. cxxvii. 2. *Mi.* vi. 14, 15.

5. In the sweat of thy face shalt thou eat bread,
till thou return unto the ground, *Ge.* iii. 19. *Ex.*
xx. 9. *Pf.* civ. 21, 22, 23. *Pr.* xx. 13. xii. 11.
xxx. 27. 2 *Th.* iii. 12. *Pf.* cxxviii. 2.

6. Bread of deceit is sweet to a man: but af-
terwards his mouth shall be filled with gravel.
Pr. xx. 17. ix. 17. iv. 17. xiii. 11. *Pf.* xxxvii.
16.

7. Having food and raiment, let us be therewith
content, 1 *Tim.* vi. 8, 6, 7. *Pbi.* iv. 11. *He.* xiii.
5. *Lu.* xii. 15. *Pr.* xiv. 14.

8. Go to the ant, thou sluggard, consider her
ways, and be wise; which—provideth her meat in
the summer, and gathereth her food in the harvest,
Pr. vi. 6, 8. xiii. 22. 2 *Cor.* xii. 14. *Ge.* xxx. 30.
De. xxi. 17. 1 *Tim.* v. 8. 1 *Cor.* xvi. 1, 2.

9. Take no thought for the morrow: for the
morrow shall take thought for the things of itself:
sufficient unto the day is the evil thereof, *Mat.* vi.
34. 25, 33. *Lu.* xii. 29. *Ez.* xii. 19. *Ja.* iv.
13. 14.

10. Be careful for nothing: but in every thing
by prayer and supplication, with thanksgiving, let
your requests be made known unto God, *Pbi.* iv. 6.
Mat. vii. 11. *Ja.* iv. 3.

11. Bless the Lord, O my soul, and forget not
all his benefits:—who satisfieth thy mouth with good
things, *Pf.* ciii. 2, 5. *Ac.* xxvii. 35. 1 *Tim.* iv. 3,
4, 5. 2 *Cor.* ix. 12, 15. *De.* xxvi. 11.

12. O fear the Lord, ye his saints: for there is
no want to them that fear him. The young lions
do lack, and suffer hunger: but they that seek the
Lord shall not want any good thing. *Pf.* xxxiv. 9,
10. xxxiii. 18, 19. xxxvii. 3, 5, 25. 1 *Pe.* v. 7.
Ro. viii. 28.

13. Labour not for the meat which perisheth,
but for that meat which endureth unto everlasting
life,

life, which the Son of man shall give unto you,
Jo. vi. 27, 32,--35. *iv.* 34. *Lu.* x. 41, 42. *xii.*
 29,--34. *1 Tim.* iv. 8.

C H A P. XLI.

Q. WHICH *is the fifth Petition ?*

*A. Forgive us our Trespases, as we for
 give them that Trespas against us.*

*Q. What do you understand by Trespases against
 God, and his Forgiveness of them ?*

*A. By Trespases against God are meant all Sins,
 of what kind or degree soever ¹. Which being the
 great Debts we owe to his vindictive Justice ², they
 are said to be Forgiven, when the Punishment of
 them is remitted by his Mercy ³.*

*Q. What are we to understand by Trespases against
 us, and when may they be said to be forgiven ?*

*A. By Trespases against us are meant the Injuries,
 either by word or deed, done to us by any of our
 Fellow-Creatures : Which, if they be small and
 inconsiderable, may be said to be forgiven, when
 they are passed over, either without Notice taken of
 them ⁴, or, however, upon the acknowledgment of
 the Offender ⁵.*

*Q. But what if they be great Wrongs, for which
 further Satisfaction ought, in reason, to be made ?*

*A. Then the forgiveness of them consists in for-
 bearing personal Revenge ⁶, and having Recourse
 only to publick Justice for Recompence ⁷, if it can-
 not otherwise be obtained ⁸.*

*Q. And is this a full Discharge of the Duty of
 Christian Forgiveness ?*

*A. Not unless we are also ready, as occasion of-
 fers, to perform all Offices of Humanity to the In-
 jurious ⁹, and do unfeignedly pray for his Repen-
 tance and Salvation ¹⁰.*

*Q. What do we gather from this Petition thus ex-
 plained ?*

A. That

A. That we are all, in a higher or lower degree, Sinners against God ¹¹; and that it is our Duty, with undissembled Confession of our Sins ¹¹, earnestly to implore his fatherly Compassion in the Forgiveness of them ¹³, for Christ's sake ¹⁴.

Q. What do we learn from the Condition we are taught to annex to such a Prayer?

A. That as Charity in Forgiving is an acceptable Qualification of a Penitent's Prayer for Pardon ¹⁵, and will render it available ¹⁵; so it is a Condition of such indispensable ¹⁷, because equitable ¹⁸, Obligation, that without it God will not forgive us.

1. You being dead in your sins,—hath he quickened together with him, having forgiven you all trespasses, *Col.* ii. 13. *Lu.* xi. 4. *1 Jo.* iii. 4. *Exr.* ix. 6, 7, 15. *Ex.* xiv. 13. xviii. 24. *Ho.* viii. 1.

2. When he had begun to reckon, one was brought unto him which owed him ten thousand talents, *Mat.* xviii. 24,--27. *Mi.* vi. 6, 7. *Pf.* xlix. 7. *Ac.* viii. 23. *Mat.* ix. 5. *Ga.* v. 3.

3. I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more, *He.* viii. 12. *Ro.* iii. 25. *Pf.* xxxii. 1, 2, ciii. 3, 10. cxxx. 3. *If.* xliii. 25. xlv. 22.

4. The discretion of a man deferreth his anger, and it is his glory to pass over a transgression, *Pr.* xix. 11. xiv. 29. xvii. 9. *Ec.* vii. 21. *Mat.* v. 40, 41. *1 Cor.* vi. 7. *1 Pe.* ii. 23.

5. If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him, *Lu.* xvii. 3, 4. *Mat.* xviii. 21, 22, 26,--30.

6. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord, *Ro.* 22. 19, 17. *De.* xxxii. 35. *Le.* xix. 18. *Pr.* xx. xii. xvii. 13, xxiv. 29. *1 Th.* v. 15. *1 Pe.* iii. 9.

7. He

7. He is the minister of God, a revenger to execute wrath upon him that doeth evil, *Ro.* xiii. 4. *Lu.* xviii. 3. *De.* xvi. 18. *Mat.* xviii. 17. *Jf.* i. 17. *Ex.* xxii. 9. 1 *K.* viii. 31, 32.

8. If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother, *Mat.* xviii. 15, 16, 1 *Cor.* vi. 5, 6. *Pr.* xxv. 8, 9. 1 *Pe.* iii. 11. *Ge.* xiii. 7, 8. 2 *S.* xx. 19, 20. *Pr.* xii. 20. xvi. 7. *Mat.* v. 9. *Nu.* xxxv. 31. *Mat.* 19. 9.

9. Do good to them that hate you, *Mat.* v. 44. *Ro.* xii. 20, 21. *Lu.* x. 33, 34. *Ge.* i. 15,--21. *Ex.* xxiii. 4, 5.

10. And pray for them which despitefully use you, and persecute you, *Mat.* v. 44. *Lu.* xxiii. 34. *Ac.* vii. 60.

11. If we say that we have no sin, we deceive ourselves, and the truth is not in us, 1 *Jo.* i. 8, 10. 1 *K.* viii. 46. *Job.* ix. 2. *Pr.* xx. 9. *Ec.* vii. 20. *Ja.* iii. 2. *Pf.* li. 5.

12. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 *Jo.* i. 9. *Lu.* xv. 18, 19. *Pr.* xxviii. 13. *Le.* xxvi. 40, 41, 42. *Ho.* v. 15. *Pf.* li. 3.

13. Repent of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee, *Ac.* viii. 22. 2 *S.* xxiv. 10. *Pf.* li. 1, 2, 9, 10. lxxxvi. 3. *Lu.* xviii. 13. *Jo.* ix. 31. *He.* iv. 16.

14. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, 2 *Cor.* v. 19. *Eph.* i. 7. *He.* vii. 25. *Jf.* liii. 5, 6.

15. When ye stand praying, forgive, if ye have ought against any; that your Father also, which is in heaven, may forgive you your trespasses, *Mar.* xi. 25. 1 *Tim.* ii. 8. *Mat.* v. 23, 24.

16. If ye forgive men their trespasses, your heavenly Father will also forgive you, *Mat.* vi. 14. v. 9. *Lu.* vi. 37. *Pf.* xviii. 25.

17. But

17. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses, *Mat. vi. 15. xviii. 35. Mar. xi. 26.*

18. O thou wicked servant, I forgave thee all that debt, because thou desiredst me : shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee, *Mat. xviii, 32, 33. Lu. vi. 36. Eph. iv. 32. Col. iii. 13.*

C H A P. XLII.

Q. **W**HICH is the sixth Petition ?

A. *And lead us not into Temptation ; but deliver us from Evil.*

Q. *What doctrinal Instruction is herein exhibited to us ?*

A. That altho' God does never tempt any Man to do Evil ¹, yet he is sometimes pleased, by very severe Trials, to make Proof of the Faith and Constancy of his Servants ².

Q. *Is nothing further to be understood by Temptation, and that Evil we pray to be delivered from ?*

A. Yes : We are moreover in daily Danger, from our own corrupt Nature ³, and from the Seducements of the World ⁴ and the Devil ⁵, of being led into such Temptations, as would be too hard for us ⁶, and overwhelm us in the sad Evils of Guilt and Misery ⁷, if, by our tempting of God ⁸, we should provoke him to withdraw his Grace ⁹, and leave us to ourselves ¹⁰.

Q. *What therefore do we here pray for ?*

A. That God will be pleased either wholly to keep us from falling into any strong Temptation to deadly Sin ¹¹, or, If he sees fit to permit this, that he will not forsake us ¹², but give us Strength sufficient for the Combat ¹³, and safely lead us through this State of Warfare and Probation ¹⁴, to that State,

State, where we shall be free from all *Evil*, and all *Temptation* to it ¹⁵.

1. Let no man say, when he is tempted. I am tempted of God : for God cannot be tempted with evil. neither tempteth he any man, *Ja. i. 13. Ge. xlv. 5. Hab. i. 13. Ps. v. 4. 2. S. xxiv. 1. with 1 Chr. xxi. 1. Ac. ii. 23. Job. i. 12. ii. 6. 2. Cor. iv. 4.*

2. And it came to pass after these things, that God did tempt *Abraham*, *Ge. xxii. 1. He. xi. 17. 2 Chr. xxxii. 31. Job. ii. 3. Mat. iv. 1, 3. Ja. i. 2, 12. 1 Pe. i. 6, 7. De. viii. 2. xiii. 3.*

3. Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin : and sin, when it is finished, bringeth forth death, *Ja. i. 14, 15. Jer. xvii. 9. Mat. xii. 35. Mar. vii. 23. Lu. vi. 45. Ec. ix. 3. Jer. xviii. 12. He. iii. 12, 13.*

4. That which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection, *Lu. viii. 14. Mat. iv. 8. Pr. xxx. 8, 9. 1 Tim. vi. 9. 1 Jo. ii. 16. Pr. vii. 3.*

5. Those by the way side, are they that hear : then cometh the devil and taketh away the word out of their hearts, lest they should believe, and be saved, *Lu. viii. 12, xxii. 3, 4, 31. Ac. v. 3. 1 Jo. ii. 13, 14.*

6. They on the rock are they, which, when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away, *Lu. viii. 13. 2 S. xli. 2, 4. Jo. xviii. 16, 17. Ac. i. 25. Ro. xl. 22. He. vi. 6.*

7. To them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doth evil, *Ro. ii. 8. 9. vi. 21, 23. vii.*

5. 2 *Th.* i. 9. 1 *Tim.* vi. 10. *Ja.* v. 1. 1 *Cor.* xi. 19. *Ja.* i. 3. 1 *Pe.* iv. 12. *Re.* ii. 10.

8. Thou shalt not tempt the Lord thy God, *Mat.* iv. 7. *Ex.* xvii. 2. *Nu.* xiv. 22, 23. *Pf.* xcv. 8. lxxviii. 18, 41, 56. *Is.* lxiii. 10. 1 *Cor.* x. 9. *Ac.* v. 9.

9. Whosoever hath not, from him shall be taken away even that he hath, *Mat.* xiii. 12. xxv. 29. *Ge.* vi. 3. *Ju.* xvi. 20. *Mat.* xii. 45. xiii. 14, 15. *Jo.* xii. 40. *Ac.* xxviii. 27. 2 *Cbr.* xv. 2.

10. I gave them up unto their own hearts lust: and they walked in their own counsels, *Pf.* lxxxxi. 12. *Ex.* vii. 13. 1 *S.* xvi. 14. 1 *K.* xxii. 23. *Ac.* vji. 41. xiv. 16. *Ro.* i. 26, 28. *Eph.* iv. 18, 19, 2 *Th.* ii. 11.

11. Watch and pray, that ye enter not into temptation, *Mat.* xxvii. 41. *Pf.* xix. 13. cxix. 133. 1 *Cor.* x. 12. *Ro.* xi. 20. 2 *Pe.* ii. 1.

12. Cast me not away from thy presence; and take not thy holy spirit from me, *Pf.* li. 11, 12. xxvii. 9. xxxviii. 21. cxix. 8. cxxxviii. 8.

13. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it, 1 *Cor.* x. 13. 2 *Cor.* xii. 7, 8, 9. iii. 5. *He.* ii. 18. iv. 15, 16. 2 *Pe.* ii. 9. *Re.* iii. 10.

14. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil, *Jo.* xvii. 15. 1 *Jo.* v. 18. *Ro.* xvi. 20. *Gal.* i. 4. *Pf.* xii. 7, 8. xxiii. 4. *Lu.* xxii. 32.

15. Blessed are the dead which die in the Lord, that they may rest from their labours, and their works do follow them, *Re.* xiv. 13. xxi. 4. *Ro.* vi. 7. *He.* iv. 9, 10, 11. *Re.* ii. 7. 11. iii. 5, 21. 2 *Tim.* iv. 7, 8, 18. 1 *Cor.* ix. 25. xv. 57. *Ja.* i. 12.

C H A P. XLIII.

Q *T*O whom do you address yourself in the Lord's Prayer?

A. To my Lord God our Heavenly Father, who is the giver of all Goodness.

Q. For whom do you Pray?

A. For myself and all People.

Q. For what do you pray?

A. For such Things as belong to God's Glory, and to our Necessities.

Q. What do you pray for, with respect to God's Glory?

A. That he will send his Grace, that we may worship him, serve him, and obey him as we ought to do.

Q. What do you pray unto God for, with respect to our Necessities?

A. That he will send us all things that be needful both for our Souls and Bodies; and that he will be merciful unto us and forgive us our Sins; and that it will please him to save and defend us in all Dangers, Ghostly and Bodily; and that he will keep us from all Sin and Wickedness, and from our Ghostly Enemy, and from everlasting Death.

Q. What

Q. What Reasons have you to expect that God should do all this, which you pray unto him for?

A. This I trust he will do of his Mercie and Goodness, through our Lord Jesus Christ. And therefore I say Amen.

Q. What is the Meaning of that Word, Amen?

A. Here, and whenever it is subjoined to a Prayer, it signifies so be it, and implies our Desire that God would ¹ and our Dependence upon him that he will ² grant what we pray to him for, through Jesus Christ our Lord.

Q. What other Signification is there of this Word, Amen?

A. When it is added after the Creed, a Doxology, Thanksgiving, or any affirmative Proposition, such as the Curses in the Communion-Office, it signifies, so it is, and denotes our Belief of, and our Assent to, whatever is so affirmed ³.

Q. What do we learn from hence?

A. That we ought to enforce, and sum up all our Devotions, with a hearty and comprehensive Amen ⁴.

Q. What do you conceive to be implied in that Doxology, which, according to the Gospel by Saint Matthew, our Lord added to this Prayer, when he prescribed it in his Sermon upon the Mount?

A. By those Words, For thine is the kingdom, and the Power and the Glory, for ever and ever, I acknowledge that God hath a sovereign Authority over all Things ⁵ and an Almighty Ability to supply all our Wants ⁶: And as the Consideration thereof should be a prevailing Inducement with us to put up the foregoing Petitions to his Paternal Goodness ⁷, so should it be likewise to magnify him day by day ⁸, and to ascribe to him from Generation to Generation ⁹, all Honour, Thanksgiving, and

N

Praise

Praise, both for the Good we receive from him¹⁰, and for those and all the other *Glories* of his Divine Perfection¹¹, which are Supereminent¹², and Eternal¹³.

1. The prophet *Jeremiah* said, *Amen*: The Lord do so, the Lord perform thy words, which thou hast prophesied, *Jer.* xxviii. 6. 1 *K.* i. 36. *Pf.* lxxii. 19.

2. All the promises of God in him are *yea*, and in him *Amen*, unto the glory of God by us, 2 *Cor.* i. 20. *Re.* iii. 14.

3. Cursed be he that setteth light by his father or his mother: And all the people shall say, *Amen*, *De.* xxvii. 16. 1 *Cor.* xiv. 16.

4. *Ezra* blessed the Lord, the great God: and all the people answered, *Amen, Amen*, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground, *Ne.* viii. 6. 1 *Chr.* xvi. 36. *Pf.* xli. 13. cvi. 48.

5. All the ends of the world shall remember, and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the governour among the nations, *Pf.* xxii. 27, 28. xlvii. 2, 7. xcv. 3. lxxxix. 11.

6. O Lord God of our Fathers, art not thou God in Heaven? and rulest not thou over all the kingdoms of the heathen? and in thine Hand is there not power and might, so that none is able to withstand thee, 2 *Chr.* xx. 6. *Pf.* xxi. 13. cxxxv. 6. lxxxix. 8, 9. *Is.* xxvi. 4. 2 *Cor.* ix. 8. *Phi.* iv. 19. *He.* vii. 25.

7. The same Lord over all, is rich unto all that call upon him, *Ro.* x. 12. *Is.* xlv. 22. *Jer.* xxix. 12. *Da.* ix. 18. *Mi.* vii. 7. *Pf.* lxxv. 2. xviii. 3. 1. 15. cxvi. 1. 2.

8. I will extol thee, my God, O King, and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever

ever and ever, *Pf.* cxlv. 1, 2 . xxxv. 28. lxxviii. 19. xcvi. 2. 1 *Chr.* xxiii. 30. *He.* xlii. 15. *Lu.* xxiv. 53.

9. Now unto him that is able to do exceeding abundantly above all that we ask, or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus, throughout all ages, world without end, *Eph.* iii. 20, 21. 1 *Pe.* v. 11. *Pbi.* iv. 20. *Ro.* xi. 36. *Re.* v. 13. vii. 12.

10. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High : To shew forth thy loving-kindness, in the morning, and thy faithfulness every night, *Pf.* xcii. 1, 2, c. 3, 4. *Col.* iv. 2. *Re.* i. 5, 6. *Pf.* cxi. 1, l. 23.

11. Who is this king of glory? the Lord of hosts, he is the king of glory, *Pf.* xxiv. 10. cxlv. 5. 11. *Ex.* xv. 11, 12. xxxiii. 22. *Eph.* i. 6. *Col.* i. 11. 2 *Th.* i. 9. *Jo.* i. 14. *Pf.* xcv. 1, 2, 3.

12. Thou, Lord, art high above all the earth : thou art exalted far above all Gods, *Pf.* xcvi. 9. xcvi. 4,—9. lxxii. 19. cxxxvi. 2, 3. *If.* xliii. 10. *Eph.* iv. 6. *Da.* ii. 37. iv. 25. 1 *Chr.* xxix. 10,—13. *Ne.* ix. 5.

13. Now unto the king eternal, immortal, invincible, the only wise God, be honour and glory, for ever and ever, *Amen*, 1 *Tim.* i. 17 vi. 16. *De.* xxxiii. 27. *Pf.* cii. 27. cxlv. 13. *La.* v. 19. *Da.* iv. 3. *He.* i. 12.

C H A P. XLIV.

Q. **H**OW many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to Salvation, that is to say,

N 2

Baptism

Baptism and the Supper of the Lord¹.

Q. Upon what Account, and to what End, were they appointed?

A. Baptism was instituted by Christ to be the Rite of Admission into his Church², and is answerable to Circumcision among the Jews³. The Lord's Supper was ordained for the Exercise, and Confirmation of our Faith in Christ⁴, and appointed by him instead of the Jewish Passover⁵.

Q. How and in what respects are these necessary to Salvation?

A. Baptism is necessary thereto, as being the appointed Instrument of our Regeneration or new Birth⁶; the Lord's Supper, as that spiritual Food, by which we are nourished up to everlasting Life⁷: the former to be only once⁸, the latter often⁹ received.

Q. These Ordinances ministering to such great ends, why do you say they are only generally, and not absolutely necessary to Salvation?

A. Because I dare not take upon me to exclude all hope of God's Mercy in such extraordinary Cases, as the want of Opportunity, or Capacity of receiving them¹⁰. But as the Jews were obliged, under the severest Penalty, to be Circumcised¹¹, and keep the Passover¹²; so our Guilt and Danger will be proportionably great, in not observing, when it is in our Power, these two more easy Institutions¹³, which are not only of a higher Authority¹⁴, but also the distinguishing Badges¹⁵ of a more excellent Profession¹⁶.

1. By one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one spirit, 1 Cor. xii. 13. x. 2, 3, 4. Jo. xix. 34. 1 Jo. v. 6, 8.

2. Then they that gladly received his word, were baptized: and the same day there were added

added unto them about three thousand souls, *Ac.* ii. 41. viii. 12. x. 48. *Mat.* xxviii. 19. *He.* vi. 1, 2.

3. In whom also ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: buried with him in baptism, wherein also you are risen with him, *Col.* ii. 11, 12, *Ge.* xvii. 9,—12, 23, 27. *Phi.* iii. 3.

4. I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me, *1 Cor.* xi. 23, 24, 25. *Lu.* xxii. 19, 20.

5. Christ our Passover is sacrificed for us: therefore let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth, *1 Cor.* v. 7, 8. *Ex.* xii. 3, 21, 22, 23, 27. *Jo.* i. 29. *1 Pe.* i. 18, 19.

6. Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God, *Jo.* iii. 5. i. 12, 13. *Tit.* iii. 5. *1 Pe.* ii. 2.

7. Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you, *Jo.* vi. 53. *Eph.* v. 29. *Col.* ii. 19. *Jude.* 20, 21. *1 Cor.* xi. 33, 34.

8. One baptism, *Eph.* iv. 5. *Jo.* iii. 4. *Ro.* vi. 10.

9. They continued stedfastly—in breaking of bread, *Ac.* ii. 42. *1 Cor.* xi. 25, 26. *Lu.* xiv.

15. *Jo.* vi. 34.

10. If ye had known what this meaneth, I wil have mercy, and not sacrifice, ye would not have condemned the guiltless, *Mat. xii. 7. Jos. v. 5, 6, 7. Lu. xxiii. 43. 1 Cor. v. 12, 13.*

11. The uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant, *Ge. xvii. 14. Ex. iv. 24, 25, 26.*

12. The man that is clean, and is not in a journey, and forbeareth to keep the Passover; even the same soul shall be cut off from his people, because he brought not the offering of the Lord in his appointed season: that man shall bear his sin. *Nu. ix. 13, 2, 3, &c. Ex. xii. Mat. xxvi. 18.*

13. His commandments are not grievous. *1 Jo. v. 3. 2 K. v. 13. Jo. v. 40.*

14. See that ye refuse not him that speaketh: for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven, *He. xii. 25. ii. 2, 3. x. 28, 29. 1 Jo. ii. 4. Jo. xiii. 8. Ps. ii. 12.*

15. As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come, *1 Cor. xi. 26. 2 Tim. ii. 19.*

16. The law was given by *Moses*, but grace and truth came by Jesus Christ, *Jo. i. 17. 2 Cor. iii. 7, 8, 9.*

C H A P. XLV.

Q. W H A T meanest thou by this word Sacrament:

A. I mean an outward and visible Sign of an inward and spiritual Grace, given unto us, ordained by Christ

**Christ himself, as a Means where-
by we receive the same, and a Pledge
to assure us thereof.**

*Q For the clearer Illustration of this Definition, its
several Parts should be distinguished : can you do
this ?*

*A. We are taught therein, that to constitute a
Sacrament, there must be, First, something discern-
ible and apparent to our Senses ; which, Secondly,
must represent some Spiritual Grace and Favour
vouchsafed us by God. Thirdly, that outward Sign
must be of Christ's own Institution ; and, Fourthly,
appointed by him as the Means of conveying to us
this inward Grace, and as a Seal and Token of As-
surance, that he will bestow the one, upon those
who do worthily receive the other.*

Q What do you infer from hence.

*A. That forasmuch as these Properties are only
to be found in Baptism and the Supper of our Lord, no
other Religious Rite can be truly called, or ought to
be esteemed a Sacrament.*

**Q. How many Parts are there in
a Sacrament ?**

***A. Two : the outward visible Sign.
and the inward Spiritual Grace.***

*Q What do you remark upon this Question and
Answer ?*

*A. That they are formed out of the fore going
Description of a Sacrament, and naturally lead us
to the consideration of these Two Parts in both Bap-
tism and the Lord's Supper.*

*Q But before we enter upon that, I pray let me
ask, how outward sensible Things can be Means of
conveying, and Pledges of assuring, Divine Grace
and Favour ?*

*A. Altho' these Sacramental Signs were ordained
by God in gracious Condescension to our Infirmi-
ties ¹ thereby to inform our Understandings ² to
refresh our Memories ³ and to excite our Affecti-*

ons ⁴; yet their farther Efficacy is not owing to any Power in themselves, but to the Blessing of Christ upon his own Institutions and Appointments ⁵: And we are not to doubt, but that, in the right Use of the *outward Means*, he will, by the Power of his Spirit, but in a manner unknown to us ⁶, Convey ⁷, and Confirm ⁸, in *Baptism*, and Convey ⁹, and Confirm ¹⁰, in the *Lord's Supper*, to the worthy Receivers thereof, the Divine Grace signified thereby, according to his own most true Promise ¹¹.

1. Now we see through a glass darkly; but then face to face, 1 Cor. xiii. 12. iii. 1. 2. Ro. vi. 19.

2. We are buried with him by baptism into death, Ro. vi. 4. Ga. iii. 1.

3. It is the sacrifice of the Lord's Passover, Ex. xii. 27. He. x. 3. Lu. xxii. 19.

4. They shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, Zec. xii. 10. Jo. i. 29. Re. i. 7.

5. Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase, 1 Cor. iii. 7. 2 Cor. i. 21.

6. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the spirit, Jo. iii. 8.

7. According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, Tit. iii. 5. Mar. xvi. 16. Ge. xvii. 11.

8. Arise, and be baptized, and wash away thy sins, Ac. xxii. 16. ii. 38. Ro. iv. 11. Eph. i. 13, 14.

9. As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me, Jo. vi. 57. 1 Cor. x. 16.

10 This

10. This is my Blood of the new testament, which is shed for many for the remission of sins, *Mat. xxvi. 28.*

11. He is faithful that promised. *He. x. 23.*
1 Th. v. 24.

C H A P. XLVI.

Q. W H A T is the outward visible Sign or Form in Baptism?

A. Water : wherein the Person is baptised. *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What peculiar Fitness can you see in Water to the Purpose for which it is here appointed?

A. Forasmuch as cleansing is one well known Property of *Water*, it is evidently a fit Sign to denote our being washed from Sin ¹. by virtue of the Blood of Christ ². And since all Men were to be invited into his *Church*, and some *Form* of Admission to be ordained, it argued great Wisdom and Goodness in our Lord, to take away that painful Rite of *Circumcision*, and, instead thereof, to appoint the most common, and the most easy Sign that could be invented, to be the Door of Entrance into that *Church* ³.

Q. How is Water to be used in the administration of Baptism?

A. By dipping, or plunging the Person baptized under Water ⁴ or else by sprinkling, or pouring Water upon him ⁵.

Q. But was not Baptism always administered in Scripture-Times by Dipping?

A. That is not certain: And in some Cases it probably was not so administered ⁶. But however
 That

that was, Washing only is prescribed in the Words of institution ⁷; and washing the Face is as sufficient, as our Lord's washing the Feet only of his Disciples for an outward Signification of *Spiritual* Cleansing ⁸.

Q. What would you have us conclude from hence?

A. That total Immersion was only a *Primitive Mode* of administering it in hot Countreys, and not an *Essential Part* of *Baptism* ⁹; and that neither the Letter, nor Design of the Institution, forbid a charitable and prudential Regard, in the Manner of *Baptizing*, to the Coldness of a Climate, the Safety of Health, and other material Circumstances ¹⁰.

Q. By whom ought Baptism to be administered?

A. By a Person having Authority so to do, under a Commission derived from Christ ¹¹.

Q. With what Words must Water be applied?

A. It is essential to this Sacrament, that *Water* be administered, *In the Name of the Father, and of the Son, and of the Holy Ghost* ¹².

Q. What does our being Baptized in this Name signify?

A. That we are *Baptized*, by the Authority, and into the Faith of the Blessed Trinity ¹³; and do thereby dedicate and give up ourselves to the Worship and Service of *Father, Son, and Holy Ghost* ¹⁴.

1. Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word, *Eph. v. 25, 26. Ac. xxii. 16. Tit. iii. 5. He. x. 22. 1 Cor. x. 1, 2.*

2. The blood of Jesus Christ his Son cleanseth us from all sin, *1 Jo. i. 7. He. ix. 14.*

3. My yoke is easy, and my burthen is light, *Mat. xi. 30. 1 Jo v. 3. Ac. xv. 10. He. ix. 10.*

4. They went down both into the water, both *Philip* and the *Eunuch*, and he baptized him, *Ac. viii. 38. Mat. iii. 16. Jo. iii. 23.*

5. Then will I sprinkle clean water upon you, and ye shall be clean, *Ez. xxxvi. 25. If. xlv. 3.*

lii. 15. *He.* ix. 13, 19. x. 22. xii. 24. 1 *Pe.* i. 20
Le. xvi. 14, 15, 19. *Nu.* viii. 6, 7. xix. 18, 19.

6. He took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway, *Ac.* xvi. 33. ii. 41.

7. Baptizing them, *Mat.* xxviii. 19. *Mar.* vii. 4. *Lu.* xi. 38. xvi. 24.

8. He that is washed, needeth not save to wash his feet, but is clean every whit, *Jo.* xiii. 10. ix. 6, 7. *Ex.* xxix. 4. xxx. 20, 21.

9. There are three that bear witness in earth, the spirit, and the water, and the blood, 1 *Jo.* v. 8. 6: *Eph.* v. 26.

10. I will have mercy, and not sacrifice, *Mat.* ix. 13. xii. 1.--7.

11. Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach (*or make disciples of*) all nations.--and lo I am with you alway, even unto the end of the world. *Mat.* xxviii. 18, 19, 20. *Mar.* xvi. 15, 16. *Mat.* xxiv. 45. 1 *Cor.* iv. 1.

12. Baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost, *Mat.* xxviii. 19. *Ac.* viii. 16. xix. 5. 1 *Cor.* i. 13, 14, 15. -

13. Ye are washed, ye are sanctified, ye are justified in the name of our Lord Jesus, and by the Spirit of our God, 1 *Cor.* vi. 11, *Mat.* vii. 22. xviii. 20. xxi. 9. *Ac.* iv. 7, 18.

14. Thou holdest fast my name, and hast not denied my faith, *Re.* ii. 13. iii. 8. *Mat.* x. 22. xix. 29. *Ac.* ix. 14, 15. 1 *K.* v. 5. *Mal.* i. 11.

C H A P. XLVII.

Q. **I**S Water-Baptism *of itself sufficient to Salvation?*

A. Tho' the Institution of Christ¹, as understood by his Apostles², makes *Baptism* with *Water* to be ordinarily

ordinarily *Necessary*; yet it is not sufficient to *Salvation*, without the *inward and spiritual Grace* signified thereby ³.

Q. What is the inward and spiritual Grace?

A. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q. What are we hereby instructed in?

A. That in our Natural State we are corrupted and defiled with Sin ⁴, and being so, are under the Anger, and liable to the Vengeance of God ⁵. But that *Baptism* delivers us from that unhappy Condition ⁶, by cleansing us from the Guilt and Power of Sin ⁷; by taking us into a Covenant of Grace and Favour with God ⁸; and by infusing a Principle of new Life into our Souls ⁹, to enable us to live according to God's Laws ¹⁰, and so to attain that everlasting Happiness, which is the free Promise of God in Christ ¹¹.

Q. What do you further learn from hence?

A. That *Baptism* doth represent unto us our Profession, which is to follow the Example of our Saviour Christ, and to be made like unto him ¹²; that as he died, and rose again for us, so should we who are *Baptized*, die from Sin, and rise again unto Righteousness ¹³, continually mortifying all our evil and corrupt Affections ¹⁴, and daily proceeding in all Virtue and Godliness of Living ¹⁵.

1. He that believeth and is baptized, shall be saved, *Mar.* xvi 16. *Mat* xxviii 19. *Jo.* iii. 5. *Eph.* iv. 5.

2. Then answered *Peter*, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the name of the

the Lord, *Ac. x.* 46, 47, 48. *viii.* 13. *ix.* 18. *xvi.* 15, 33. *xviii.* 8. *xix.* 5.

3. Baptism doth also now save us: not the putting away of the filth of the flesh, but the answer of a good conscience towards God, *1 Pe. iii.* 21. *ii.* 24. *1 Jo. i.* 6. *Jer. ii.* 22.

4. The scripture hath concluded all under sin, *Ga. iii.* 22. *Pf. li.* 5. *Pr. xxii.* 15. *Ez. xvii.* 3. *Ro. v.* 19. *vii.* 14, 18. 23.

5. And were by nature the children of wrath, even as others, *Eph. ii.* 3, 1, 2. *Ro. iii.* 23. *v.* 12, 14. *vii.* 5.

6. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, *Tit. iii.* 5. *1 Pe. iii.* 20, 21. *Ac. ii.* 41, 47. *Jo. v.* 40.

7. Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, *He. x.* 22. *Ro. vi.* 14, 2, 12.

8. God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) *Eph. ii.* 4, 5, 8. *Ro. v.* 15. *ix.* 8. *1 Jo. iii.* 1. *Jer. xxxi.* 33.

9. He shall baptize you with the Holy Ghost, and with fire, *Mat. iii.* 11. *Ac. ii.* 38. *Jo. iii.* 3, 5. *1 Jo. iii.* 9.

10. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them, *Ez. xxxvi.* 26, 27. *xi.* 19. *Jo. vii.* 38.

11. The Holy Ghost,—he shed on us abundantly, through Jesus Christ our Saviour: that being justified by his grace we should be made heirs, according to the hope of eternal life, *Tit. iii.* 5, 6, 7. *Ro. v.* 1, 2. *vi.* 22. *2 Pe. i.* 10, 11.

12. He that saith he abideth in him, ought himself also so to walk, even as he walked, 1 *Jo.* ii. 6. iii. 6. *Col.* ii. 6.

13. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, *Ro.* vi. 3, 4. *Col.* ii. 11, 12, 13, iii. 9, 10.

14. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead, is freed from sin, *Ro.* vi. 6, 7. *Ga.* v. 24. 1 *Jo.* v. 18.

15. Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts: and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness, *Eph.* iv. 22, 23, 24. *Ro.* vi. 18, 19, *Jo.* i. 16, 17.

C H A P. XLVIII.

Q. W H A T is required of Persons to be baptized?

A. Repentance ^{1.} whereby they forsake Sin ^{2.} and Faith ^{3.} whereby they stedfastly believe the Promises of God, made to them in that Sacrament ^{4.}

Q. What Account do you give of these requisite Qualifications, and the Promises here referred to?

A. The Promises of God, made in this Sacrament, and the Promises of him that receives it, being the

the Subject-Matter of the *Baptismal Covenant*, and having been largely examined into, no other Account need be given of this *Answer*, than what is contained in the *Exposition* of the former Part of the *Catechism*.

Q. *Forasmuch as Repentance and Faith are required of Persons to be Baptized, Why then are Infants Baptized, when, by reason of their tender Age, they cannot perform them?*

A. *Because they promise them both by their Sureties: which Promise, when they come to Age, themselves are bound to perform.*

Q. *What do you observe upon the Difference the Church makes, in this Case, between grown Persons and Infants?*

A. *That grown Persons, being able to answer for themselves, must, when they are Baptized, make an actual Profession, with their own Mouths, of Repentance and Faith: But Infants, being incapable of such Acts, are, and only can be, put under an Obligation to perform them, when they come to Years of Discretion.*

Q. *And is it lawful and proper to Baptize Infants upon such an Engagement?*

A. *Yes: The Scripture plainly declares Infants capable of entering into Covenant with God ⁵, and that they may make a virtual ⁶, and binding ⁷ Promise of that, which they are not then able to perform. It further says, that the Covenant of Grace belongs to Children, as well as their Parents ⁸, and that they are in a Capacity of being saved ⁹.*

Q. *What Conclusion do you draw from these Premises?*

A. *That as Infants were Circumcised under the Law, so they ought to be Baptized under the Gos-*

pel; *Baptism* being now, as *Circumcision* heretofore, an Engagement to the Profession and Practice of the true Religion, the Seal of the Covenant, and one of the Means of Salvation.

Q. Have you any thing further to offer in Defence of Infant Baptism?

A. Yes; Christ's Commission to his Disciples to Baptize all Nations ¹⁰, and the constant Practice of the Church of Christ, in the execution of that Commission, even in the Times wherein the Apostles lived ¹¹, and from thence downwards, through all Ages, to this Day ¹².

1. Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, *Ac.* ii. 38. iii. 19. v. 31. *Mar.* ii. 17.

2. We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not, *1 Jo.* v. 18. iii. 9. *2 Tim.* ii. 19, 25, 26. *Ro.* vi. 12.

3. The *Eunuch* said, See, here is water; what doth hinder me to be baptized? And *Philip* said, If thou believest with all thine heart, thou mayest, *Ac.* viii. 36, 37, 12. ii. 41. xviii. 8. xx. 21. *Eph.* ii. 8.

4. He staggered not at the promise of God, through unbelief; but was strong in faith, giving glory to God: and being fully perswaded, that what he had promised, he was able also to perform, *Ro.* iv. 20, 21, 11, 13. *Gal.* iii. 8, 9. *He.* vi. 17, 18, 19. *2 Pe.* i. 4. iii. 9, 17.

5. This is my covenant, which ye shall keep between me and you, and thy seed after thee;—He that is eight days old, shall be circumcised among you, *Ge.* xvii. 10, 12. *Col.* ii. 11, 12.

6. Ye stand this day all of you before the Lord your God; -- all the men of *Israel*, your little ones, your wives:--that thou shouldest enter into covenant with

with the Lord thy God, *De. xxix. 10, 11, 12. v. 2, 3. Nu. xiv. 33. xxvi. 65.*

7. I testify—to every man that is circumcised, that he is a debtor to do the whole law, *Ga. v. 3. Ro. iv. 11. Ge. xvii. 1. De. xxv. 6. Ex. xix. 5.*

8. The promise is unto you, and to your children, *Ac. ii. 39. Ro. ix. 8. xi. 16. Ga. iii. 16, 29. If. lix. 21. Ge. xvii. 7, 8.*

9. Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God, *Mar. x. 14. Mat. xviii. 3, 5, 10. Jo. iii. 26. Ga. iii. 8, 17. Mat. xxii. 31, 32. He. viii. 6.*

10. Teach (*or Disciple*) all nations, baptizing them, *Mat. xxviii. 19. 1 Cor. x. 1, 2. Jo. iii. 5. Ge. xxii. 18. Ac. iii. 25. Ga. iii. 27, 28. Ac. viii. 12. Ga. iii. 14. Ro. xi. 17.*

11. The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, *that is, not washed, or not baptized*; but now are they holy, *that is, saints, or christians*, *1 Cor. vii. 14. Ex. xix. 10. 1 Cor. vi. 11. i. 2. Ac. xvi. 15, 33. 1 Cor. i. 16*

12. If any man seem to be contentious, we have no such custom, neither the churches of God, *1 Cor. xi. 16. xiv. 36.*

C H A P. XLIX.

Q. **W**HICH is the second Sacrament of the New Testament?

A. The *Lord's Supper*: so called, because the *Jews* customary Practice of eating Bread and drinking Wine, at the conclusion of the *Paschal Supper*, was by our Lord converted into the Sacrament of his most precious *Body and Blood*.

Q. Does this transfer any Obligation upon us to receive this Sacrament after Supper, or in the Evening?

A. No more than to receive it in an upper Chamber, a Table-Posture, or with any other Circumstance of the like Nature, wherewith our Lord did eat the Passover with his Disciples before he suffered.

Q. Under what Direction then are we as to Matters of this kind?

A. That of the lawful Dispensers of this our holy Mystery ²: Who, with a due Regard to its superior Dignity and the Intimations of Scripture ³, have appointed the Lord's House ⁴, and the Lord's Day ⁵, and the fore-part of that Day ⁶, for the stated Celebration thereof.

Q. How often, and in what manner, is it to be received?

A. It is ordered to be received three times a Year at least ⁷, whereof Easter to be one ⁸, in the humble Posture of Kneeling ⁹, and with all those inward Acts of suitable Devotion ¹⁰, which a most excellent Office of Administration ¹¹, cannot but raise in every attentive Communicant ¹².

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. Is this Memorial of Christ's Death to be a standing Service in his Church, so long as it continues Militant here on Earth?

A. Yes: Christ did institute, and in his holy Gospel command us to continue a perpetual Memory of that his precious Death, until his coming again ¹³.

Q. What do you mean by calling the Death of Christ a Sacrifice?

A. That

A. That our Heavenly Father, of his tender Mercy, gave his only Son Jesus Christ to suffer *Death* upon the Cross for our Redemption; who made there (by his own Oblation of himself once offered) a full, perfect, and sufficient *Sacrifice*, Oblation, and Satisfaction for the Sins of the whole World ¹⁴.

Q. *What are the Benefits which we receive thereby?*

A. Thereby alone we obtain remission of our Sins, and are made partakers of the Kingdom of Heaven ¹⁵.

Q. *What do you learn from all this?*

A. That as the Son of God did vouchsafe to yield up his Soul by *Death* upon the Cross for our Salvation; so it is the Duty of all Christians to receive the Communion, in *remembrance of the Sacrifice of his Death*, as he himself hath commanded; and to do it so frequently, that they may always have a fresh and lively Remembrance thereof in their Minds ¹⁶.

1. He took bread, and gave thanks, and brake it. and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup *after supper*, saying, This cup is the new Testament in my blood. which is shed for you, *Lu. xxii. 19, 20. 1 Cor. xi. 20. x. 21. Ac. xx. 7.*

2. Let a Man so account of us, as of the ministers of Christ, and stewards of the mysteries of God, *1 Cor. iv. 1. He. v. 1, 4. 1 Pe. ii. 5. Jer. xxxiii. 18.*

3. Without controversy, great is the mystery of godliness, *1 Tim. iii. 16. Da. x. 21.*

4. What. have ye not houses to eat and to drink in? or despise ye the church of God, *1 Cor. xi. 22. De. xii. 5, 6. xvi. 2. Ps. xxvii. 6.*

5. Upon the first day of the Week — the disciples came together to break bread, *Ac. xx. 7. Re. i. 10.*

6. When

6. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper : and one is hungry, and another is drunken, *1 Cor. xi. 20, 21. Ac. ii. 13.*

7. Three times thou shalt keep a feast unto me in the year, *Ex. xxiii. 14, — 17. De. xvi. 16. He. x. 1. xiii. 15. Ac. ii. 42.*

8. Christ our passover is sacrificed for us. Therefore let us keep the feast, *1 Cor. v. 7, 8. Ex. xii. 17. De. xvi. 1. Nu. ix. 13.*

9. At the name of Jesus every knee should bow, *Phi. ii. 10, 9, 11. Ro. xiv. 11. Eph. iii. 14, — 19. Mar. i. 40.*

10. The sacrifices of God are a broken spirit : a broken and contrite Heart, O God, thou wilt not despise, *Psf. li. 17. Is. lvii. 15. xxv. 1. Psf. lxiii. 5. xcix. 5. Mat. xxvi. 30. Gal. iii. 16.*

11. Let all things be done to edifying, *1 Cor. xiv. 26, 40.*

12. Be more ready to hear, than to give the sacrifice of fools, *Ec. v. 1. Mat. xv. 8.*

13. As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come, *1 Cor. xi. 26. Ac. i. 11. Mat. x. 32, 33. He. ix. 18.*

14. Once in the end of the world, hath he appeared to put away sin by the sacrifice of himself, *He. ix. 26. vii. 27. Jo. i. 29. 2 Cor. v. 21. 1 Pe. iii. 18.*

15. Christ was once offered to bear the sins of many ; and unto them that look for him, shall he appear the second time, without sin, unto salvation, *He. ix. 28, 12. x. 10, 12, 14, 18. Ro. v. 10. 2 Cor. v. 21. Col. i. 21, 22.*

16. This do ye, as oft as ye drink it, in remembrance of me, *1 Cor. xi. 25, 26.*

C H A P. L.

Q. WHAT is the outward Part, or Sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What is especially observable from hence?

A. Notwithstanding it is our Duty to rest satisfied in our Lord's Will and Pleasure, without seeking after a Reason for his Appointments ¹; We cannot yet but observe, that as our spiritual Purification is apositely represented by *Water*, in the *other Sacrament*, so is our spiritual Sustenance by *Bread and Wine* in this ²; and that both being Parts of one compleat nourishment, and equally significant ³, this *Sacrament* is commanded to be administred in both kinds ⁴.

Q. WHAT is the inward Part or Thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper.

Q. What Interpretation do you put upon these Words?

A. That God did not only give his Son Jesus Christ to die for us, but also to be our spiritual Food and Sustenance in this Holy Sacrament ⁵; and that, if we receive it with a true penitent Heart and lively Faith, we do spiritually eat the flesh of Christ and drink his Blood ⁶:

Q. What

Q. What do you infer from what the Church thus teaches in the Communion-Service ?

A. That which She also teaches in the thirty-nine Articles; namely, that the Body of Christ is given, taken, and eaten in the Supper, only after a Heavenly and Spiritual Manner, and that the Mean whereby the Body of Christ is received and eaten in the Supper, is Faith 7.

Q. What are the Benefits whereof we are Partakers thereby ?

A. The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. How are our Souls strengthened in this Ordinance ?

A. By the most solemn exercise of our Faith, and other religious Acts⁸; and by that supernatural Grace, which we receive from this Spiritual Food, to enable us for the better Performance of our Christian Duty for the future 9.

Q. How are our Souls refreshed ?

A. By the comfortable Assurance, thereby given us, of God's Favour and gracious Goodness towards us¹⁰; and that we are very Members incorporate in the mystical Body of his Son, which is the blessed Company of all faithful People¹¹; and are also Heirs through Hope of his everlasting Kingdom, by the Merits of the most precious Death and passion of his dear Son¹².

Q. What do you gather from the whole Account, which you have given of this Sacrament ?

A. That when I come to the Lord's Table, I am to eat the Bread in remembrance that Christ's Body was broken for me, and to drink the Wine in remembrance that Christ's Blood was shed for me; esteeming and receiving

receiving these Elements, not as common *Bread and Wine*, but as consecrated to be the *Body and Blood of Christ*, to all spiritual Intents and Purposes; and firmly believing that I shall, *verily and indeed*, partake of all those Graces and Blessings which Christ merited for Mankind by his Death, and which this *Sacrament* was designed to convey to every one that comes holy and clean to such a Heavenly Feast, in the *Marriage-Garment* required by God in Holy Scripture.

1. I have received of the Lord, that which also I delivered unto you, that the Lord Jesus — took bread, — and said, take, eat. — Also he took the cup — saying, — This do ye. *1 Cor. xi. 23, 24, 25.*

2. Wine — maketh glad the heart of man, — and bread — strengtheneth man's heart, *Pf. civ. 15. Ju. ix. 13. 1 Tim v. 23.*

3. This is my body, which is broken for you. — This cup is the new testament in my Blood, *1 Cor. xi. 24, 25. x. 16.*

4. As they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the Cup, and when he had given thanks, he gave it to them; and they all drank of it, *Mar. xiv. 22, 23.*

5. The cup of blessing which we bless, is it not the communion, or participation of the Blood of Christ? The bread which we break, is it not the communion of the body of Christ, *1 Cor. x. 16, 17, 18. Jo. vi. 55.*

6. Jesus took bread, — and said, Take, eat; this is my body. And he took the cup, — saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins, *Mat. xxvi. 26, 27, 28.*

7. Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that

that believeth on me, shall never thirst, *Jo.* vi. 35.
40. 47. 63. i. 12. *Ga.* iii. 1. *Eph.* iii. 17.

8. Exercise thy self — unto godliness, 1 *Tim.*
iv. 7. *He.* v. 14.

9. He that eateth my flesh, and drinketh my
blood, dwelleth in me, and I in him, *Jo.* vi. 56.
2 *Cor.* xii. 9. *Phi.* iv. 13. *Pf.* cxxxviii. 3.
Mat. xxv. 29.

10. He that spared not his own Son, but deliver-
ed him up for us all, how shall he not with him also
freely give us all things, *Ro.* viii. 32. 1 *Jo.* iv.
9. *Jo.* xiii. 1.

11. We are members of his body, of his flesh,
and of his bones, *Eph.* v. 30. 1 *Jo.* i. 3. 1 *Cor.*
xii. 13.

12. God hath given to us eternal life : and this
life is in his Son, 1 *Jo.* v. 11. ii. 25. *Jo.* vi.
51. 54. 57. 58. *Tit.* i. 2. iii. 7. *He.* vi. 17,
— 20. xii. 22. 23, 24.

CHAP. LI.

Q. **W** **H** **A** **T** is required of
them who come to the
Lord's Supper ?

A. To examine themselves, whe-
ther they repent them truly of
their former Sins, stedfastly pur-
posing to lead a new Life ; have
a lively Faith in God's Mercy
through Christ, with a thankful
remembrance of his Death ; and
be in Charity with all Men.

Q. *Why*

Q. *Why are all Persons more especially to examine into the State of their Souls, with respect to these Graces, when they come to the Lord's Supper?*

A. Because without Repentance we are not capable of that Pardon, which is here offered us ¹, nor can any but Believers discern the Lord's Body in this Sacrament ², or reap any Spiritual Advantage from receiving it ³. It is a Sacrifice of Praise for our Redemption by the Death of Christ; and therefore we are to receive it, as by Faith, so with Thanksgiving ⁴. And forasmuch as it is a Feast of Love, and signifies the Conjunction of Christians in one Spiritual Body ⁵, it is necessary that those who receive it, should be in Charity with all Men ⁶.

Q. *Suppose, upon Examination a Man finds himself not thus Qualified, may he not then be excused from Receiving?*

A. Forasmuch as the Graces, now called forth to be vigorously exerted, ought to be the standing Temper and Habit of our Minds, and one chief Design of this Sacrament is to confirm and fortifie us in them; He who absents himself, upon pretence of wanting them, does only wickedly plead one great Fault in defence of another, and is therefore the more inexcusable ⁷.

Q. *But is not the Peril of unworthy Receiving so great, that a Man had better stay away, than run the Hazard thereof?*

A. The Danger is indeed great to them who will presume to eat this Bread, and drink this Cup of the Lord, rashly and unadvisedly ⁸. But it is no less dangerous to them, who stand out in Disobedience ⁹, to the last and dying Command of their dearest Saviour ¹⁰, and reject his Invitation to so many great Spiritual Advantages ¹¹, upon pretence of that Danger, which it is in their own Power to avoid ¹².

Q. *What is the Result of all this?*

A. That there can be no Compounding in this Case; and that our Safety consists in resolving to do the Duty required, and to take the best Care so to

prepare ourselves, that the Performance may be accepted by God ¹³.

Q. But may not an accidental Hindrance excusably interfere with this Duty?

A. Yes, it may: But then the Impediment is to be removed, and the Omission repaired, as soon as possible ¹⁴.

1. Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, *Mat.* xviii. 3. *1 Cor.* x. 21. v. 8. *Ro.* ii. 4.

2. He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body, *1 Cor.* xi. 29, 30, 31. *2 Cor.* xiii. 5. *He.* xi. 22, 29. *2 Ch.* xxx. 18, 19, 20.

3. He that believeth not, shall be damned, *Mar.* xvi. 16. *Jo.* viii. 24.

4. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name, *He.* xiii. 15. *Eph.* v. 20. *1 Pe.* ii. 5.

5. We being many are one bread, and one body, for we are all partakers of that one bread, *1 Cor.* x. 17. xii. 12. 13. *Ro.* xii. 5.

6. Walk in love, as Christ also loved us, and hath given himself for us, an offering and a sacrifice to God, *Eph.* v. 2. *1 Jo.* iv. 11. *Jo.* xiii. 34, xv. 12. *He.* xiii. 16.

7. Wo to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin, *If.* xxx. 1. *2 Chr.* xxviii. 13. *Ro.* vi. 1.

8. Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord, *1 Cor.* xi. 27, 30, x. 21. 22. *Mat.* xxii. 11, 12, 13. *2 Chr.* xxx. 18, 19, 20. *Pf.* l. 16. *Pr.* xxi. 27. *Ec.* v. 1.

9. He sent forth his servants to call them that were bidden to the wedding, and they would not come:---
but

but when the king heard thereof, he was wroth:— and saith to his servants, the wedding is ready ; but they which were bidden, were not worthy, *Mat. xxii. 2, —8.*

10. The Lord Jesus, the same night in which he was betrayed,—said—, This do in remembrance of me, *1 Cor. xi. 23, 24.*

11. Come unto me, all ye that labour, and are heavy laden. and I will give you rest. *Mat. xi. 28, If. lv. 1. Jo. vii, 37. v. 40. vi. 35, 68. Pr. ix. 6.*

12 If we would judge ourselves, we should not be judged, *1 Cor. xi. 31. Ps. xxxii. 5. 2 Chr. xxx. 8.*

13. Let a man examine himself, and so let him eat of that bread, and drink of that cup, *1 Cor. xi. 28. If. lv. 6, 7. Pr. xxviii. 13.*

14. If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord. The fourteenth day of the second month at even they shall keep it, *Nu. ix. 10. 11, 6, 7, 8 2 Chr. xxx, 1. —4.*

C H A P. LII.

Q. *NOTHING now remaining, but to look into the Nature of those Duties, which are required of them who come to the Lord's Supper, that they may be received as worthy Partakers of that Holy Table ; I pray, in the first Place, What is it to repent us truly of our former Sins ?*

A. To examine our Lives and Conversations by the Rule of God's Commandments 1; and whereinsoever we shall perceive ourselves to have offended, either by Will, Word, or Deed, there to bewail our own Sinfulness and to confess ourselves to Almighty God 3, with full purpose of Amendment of Life 4.

Q. What if we shall perceive our Offences to be such, as are not only against God, but also against our Neighbours?

A. Then we must reconcile our selves unto them ⁵, being ready to make Restitution and Satisfaction, according to the uttermost of our Powers, for all Injuries and Wrongs done by us to any other ⁶.

Q. To this we are obliged, even by the Laws of Justice: But what does Charity further require of us?

A. To be likewise ready to forgive others that have offended us ⁷, as we would have Forgiveness of our Offences at God's Hand ⁸.

Q. What follows in the next place?

A. When upon Examination we find that we truly and earnestly repent us of our Sins, and are in Love and Charity with our Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy ways, we must then draw near without Fear ⁹, and take this Holy Sacrament to our Comfort ¹⁰; firmly believing, that Almighty God, for the sake of our Blessed Redeemer, and in regard to the Merits of his Death, will mercifully pardon, and graciously receive us, as worthy Communicants ¹¹.

Q. What more is required of us in order thereto?

A. To behave with all possible Reverence and Devotion, when we present our selves amongst our Brethren that come to feed on the Banquet of that most Heavenly Food ¹²; and above all things, as our principal business at the Altar ¹³, to give most humble and hearty Thanks to God the Father, the Son, and the Holy Ghost, as for all the Blessings vouchsafed unto us ¹⁴, so especially for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man ¹⁵.

Q. Is there no other Preparatory Act required of them who come to the Lord's Supper?

A. None of such indispensable Obligation as Repentance, Faith, Charity, and Thankfulness: But the Church

Church would have all Persons *Confirmed*, before their first Admission to the *Sacrament* *: This being an useful *Institution*, derived down, throughout all Ages, from the Practice of the *Apostles* †.

1. Let us search and try our ways, and turn again to the Lord, *La.* iii. 40. *Pf.* cxix. 59. lxxvii. 6. 2 *Cor.* xiii. 5. *Gal.* vi. 4.

2. Godly sorrow worketh repentance unto salvation, not to be repented of, 2 *Cor.* vii. 10. 9, 11. *Pf.* li. 17. *Joel* ii. 12, 13.

3. Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy Son, *Lu.* xv. 21. *Pf.* li. 3. 1 *Jo.* i. 9.

4. I have sworn, and I will perform it, that I will keep thy righteous judgments, *Pf.* cxix. 106. 1 *Pe.* iv. 1, 2. *Ac.* xxvi. 20. *Mat.* liii. 8. *Phi.* i. 11.

5. If thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift, *Mat.* v. 23, 24. *Ro.* xii. 18. 1 *Tim.* ii. 8.

6. *Zaccheus* stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold. And *Jesus* said unto him, This day is salvation come to this House, *Lu.* xix. 8, 9, 10. 1 *S.* xii. 3. *Ez.* xxxiii. 14, 15.

7. Be ye kind one to another, tender-hearted, forgiving one another, even as God, for *Christ's* sake hath forgiven you, *Eph.* iv. 32. *Col.* iii. 12, 13.

8. Forgive, and ye shall be forgiven, *Lu.* vi. 37. *Mat.* vi. 12, 14, 15.

* Rubrick after Confirmation,

† *Ac.* viii. 17, xix. 6. *He.* vi. 2.

9. It is I, be not afraid. *Mat.* xiv. 27. viii. 26. *Lu.* xii. 32. 2 *Tim.* i. 7. 1 *Jo.* iv. 18.

10. Be of good comfort; rise, he calleth thee, *Mar.* x. 49. *Lu.* viii. 48. *Mat.* v. 4. xii. 20. *Lu.* iv. 17, — 21. *If.* xl. 1, 2.

11. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated, for us, through the vail, that is to say, his flesh; and having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, *He.* x. 19, — 23. vii. 25. 2 *Pet.* i. 4. *Lu.* xv. 20.

12. God is greatly to be feared in the assembly of the saints: and to be had in reverence of all them that are about him, *Pf.* lxxxix. 7. xciii. 5. *He.* xii. 28, *Mat.* xxi. 37. *Ac.* xx. 19.

13. I will wash mine hands in innocency: so will I compass thine altar, O Lord; that I may publish with the voice of thanksgiving, and tell of all thy wondrous works, *Pf.* xxvi. 6, 7. xxxiv. 3. lvii. 7. cviii. 1. cxi. 1.

14. What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord, *Pf.* cxvi. 12, 13, 17. ciii. 1, — 5. cxlvii. 1. *Eph.* v. 20. 1 *Th.* v. 18.

15. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. — Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever, *Re.* v. 12, 13. *Lu.* ii. 14. 1. *Cor.* xv. 57. 2 *Cor.* i. 3. *Col.* iii. 17.

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SACRAMENTAL

And other

DEVOTIONS,

Gathered out of

HOLY WRIT;

And the

Offices of the Church.



Sacramental Devotions:

WITH

DIRECTIONS

For the USE of them;

AND

Further INSTRUCTIONS relating to that ORDINANCE: Subservient to the PUBLICK OFFICE of Administration, and the COMMUNICANT's better Edification thereby.

THAT the sincere and humble Christian, who meekly acknowledges his Vileness, and truly repents him of his Faults, may profitably receive the Sacrament to his Soul's Health, and that it may prove to him, what, in its very Institution, it was intended to be, and what, in its own Nature, it really is, namely, the most comfortable Sacrament of the Body

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dy and Blood of Christ, let me prevail with him to furnish his Mind with the thorough Knowledge of whatever is necessary for him to understand, believe, and practise, in order thereto, by well reading and digesting the Three Exhortations in the Communion-Service, and the 44th, 45th, 49th, 50th, 51st, and 52d Chapters of the foregoing Exposition. For as this is a material and the chief Part, so it will be a constant and habitual Part of his Preparation; and when he designs to Communicate, he will have nothing more to do, but to put his Heart into a Temper and Disposition suitable to the most solemn Office of Religion.

They whose Leisure and Circumstances will permit, will do well, for some time before their Receiving, to retire themselves from the World, for the Exercise of Reading, Meditation, and Devotion: And it will become all Communicants, as often as they can, but especially before the Sacrament at Easter, to spend more Time than ordinary in Penitential Recollection and Humiliation. And for their Assistance therein, they have, in the Exposition of the Commandments, a methodical and compleat Rule of Self-examination, and in the following Collection, viz. p. 170, Penitential Devotions, and Prayers for the Divine Assistance in the future Performance of their Duty. But all that is required, as absolutely necessary, of them who come to the Lord's Supper, is to examine themselves, whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life; have a lively Faith in God's Mercy thro'

thro' Christ, with a thankful Remembrance of his Death; and be in Charity with all Men.

And if this be honestly and sincerely done, there ought not to be so much Stress laid upon the Manner and Circumstances of it, as that every Defect in that Kind should discourage either the hard Labourer, poor Servant, or the Man of Business, if that Business be lawful in itself, and fairly prosecuted, from performing this Bounden Duty, as often as Opportunity is given him. And when he comes to the Lord's Table, his Main Care must be attentively to mind, and devoutly to join in, all, and every Part of the Communion-Service; making a suitable Application of each Passage to his own Case, and especially in the Confession, seriously reflecting upon those particular Sins, of which his Conscience shall accuse him: And by so doing, he will sufficiently and acceptably discharge his Duty, tho' he should want, or not be capable of any other Helps, to regulate his Thoughts and Behaviour, than what that supplies him with: But they who are desirous of some, and yet not provided with better, may probably here find some Assistance, in order to their Receiving with more Spiritual Comfort and Advantage.

And that which, in the first place, I would advise you to, my Dear Friend, is to get yourself well acquainted with the Communion-Service; that you may, with more Readiness, go along with, and bear your Part in it: Which, with a very little Pains, you'll be able to do; especially after your first Communicating: When if you should be at a Loss, and under some Disorder.

der and Confusion, do not be disturbed or troubled, but resolve to endeavour to amend what you have observed to be amiss, as soon as you have another Opportunity of Receiving again. And tho', after your best Endeavours, you should always find Occasion to lament your Defects and Frailties, in the Performance of this, as well as other Services of Religion, yet never fear that any involuntary Failings, or Infirmities, will ever rise up in Judgment against you. Do your Duty as well as you can, and tho' it may not be done so exactly as you could wish, my Life for yours, you are certainly safe. And that you may know after what manner to join in the several Parts of that most Exalted and Heavenly Office, let me entreat you to mind the Directions, which are prefixed to each Part, and printed in a different Character from the Service itself: And from these Rubricks you will learn, when to answer the Minister, when to repeat after him and when only to attend, and say Amen; and thereby make you Devotions Decent, Orderly, and Edifying.

*And I cannot but lay hold on this Occasion, to give the same Advice with respect to the whole Book of Common-Prayer; because as I have observed that some are carelessly, or unthinkingly silent in those Offices, wherein the Church not only allows them the Privilege, but makes it their Duty to bear a Share, with an audible, humble Voice, such as the Confessions, Lord's Prayer, Suffrages, Litany, Hymns and Psalms, and to answer Amen at the End of all Prayers; so I have likewise taken notice that several well-meaning People repeat not only all the Prayers
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after the Minister, but even the Exhortations and Commandments, nay the Absolutions, and Prayer of Consecration, and even the Blessing itself: Which, when considered, will appear to be a great Irregularity, I may say, Absurdity. Reverence, Attention, and a devout Amen at the End of these purely Ministerial Offices, are all that belong to the People, and will indeed tend most to their Edification.

Upon the Week-days before, but, without fail, upon the Morning of the Administration, to your usual Devotions add this Prayer:

ALmighty God our heavenly Father, who hast called and invited us to thy holy Table, where will be administered the most comfortable Sacrament of the Body and Blood of Christ, I give thee most humble and hearty thanks for that thou hast given thy Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. And I most humbly beseech thee to give me thy grace, that I may duly consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and be enabled so to search and examine my own conscience, that I may come holy and clean to such a heavenly feast, in the marriage-garment required by thy blessed Son in Scripture, and so to bewail my own sinfulness, and confess myself to Almighty God, with such full purpose of amendment of life, that I may be received as a wor-

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thy partaker of that holy Table. Grant this, O Father, for the sake of the same thy Son Jesus Christ our Lord. *Amen.*

After this you may, without scruple, go about whatever Business your Station in the Family makes necessary, and spend so much Time in dressing, as that you may appear handsomely, tho' not vainly habited, and clean, tho' never so poorly dressed. And you need not expose yourself to the danger of Sickneſs, or any other Inconveniency, by total Abſtinance; but, without being nice in ſuch matters, may take ſuch a moderate Breakfast, as will keep up your Spirits under the length and fervour of your Devotions. But while all this is doing, eſpecially if you have not Leiſure for more Retirement, let your Thoughts be employed, as much as may be, in recollecting your greateſt Sins and Infirmities, and in conſidering and reſolving upon thoſe Means and Helps which are moſt likely to prevent and overcome them. And then, if poſſible, get upon your Knees again before you go to Church, and ſay the following Prayers, or as many of them as you have Time for:

For true Repentance and Pardon of Sin.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion
and

and forgiveness, thro' Jesus Christ our Lord.
Amen.

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldst not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive me my trespasses; receive and comfort me, who am grieved and wearied with the burden of my sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare me therefore, good Lord, spare me whom thou hast redeemed; enter not into judgment with thy servant, who am vile earth, and a miserable sinner; but so turn thine anger from me, who meekly acknowledge my vileness, and truly repent me of my faults; and so make haste to help me in this world, that I may ever live with thee in the World to come, thro' Jesus Christ our Lord. *Amen.*

Together with these Prayers, or at any Time by themselves, may all, or any of the following Penitential Psalms be properly used; Ps. vi, xxxii, xxxviii, cii, cxxx, cxliii, and especially Ps. li.

For the Grace of God to enable us to do our Duty.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant that thy holy Spirit may in all things direct and rule our hearts, thro' Jesus Christ our Lord.
Amen.

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O Lord, from whom all good things do come ; Grant to thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, thro' our Lord Jesus Christ. *Amen.*

A Lmighty and everlasting God, give unto us the increase of faith, hope, and Charity ; and that we may obtain that which thou dost promise, make us to love that which thou dost command, thro' Jesus Christ our Lord. *Amen.*

S TIR, up, I beseech thee, O Lord, the wills of thy faithful people, that they plentifully bringing forth the fruit of good works, may of thee be plentifully rewarded, thro' Jesus Christ our Lord. *Amen.*

And now, laying aside all Fears and Despondencies, go to the Common Service, and then to the Sacrament, with as much joy and satisfaction, as a guilty Criminal would go to plead his Pardon at an Earthly Tribunal.

As you enter into the Chancel, pay a Bodily Act of Adoration to your Saviour, and lift up your Soul to him in these words :

I will wash my hands in innocency, O Lord : and so will I compass thine Altar ; that I may shew the voice of thanksgiving, and tell of all thy wondrous works.

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*When you have taken your Place, kneel down
and say,*

IN the Name of the *Father*, and of the *Son*,
and of the *Holy Ghost*; *Amen*. As the Son
of God did vouchsafe to yield up his soul by
death upon the cross for my salvation, so I
acknowledge it to be my bounden duty to re-
ceive the Communion, in remembrance of the
sacrifice of his death, as he himself hath Com-
manded. I am indeed a grievous sinner, and
upon that account may well be afraid to come:
But being sensible that no feigned excuses will
avail before thee my God; and finding in my-
self a sincere disposition to repent and amend,
and so warm an affection burning in my heart
towards my blessed Saviour, that he that knows
all things, knows that I both love him, and am
in charity with all men; and being moreover
so lovingly called and bidden by God himself;
and having the promise of that Jesus that died
for me, that him that cometh to him he will
in no wise cast out; I do, with joy and thank-
fulness, embrace this happy opportunity of pre-
senting myself amongst my brethren, that come
to feed upon the banquet of that most heavenly
food; earnestly praying that we may all receive
this Sacrament with such a stedfast faith in the
promises made therein, that we may eat and
drink the Body and Blood of Christ profitably
to our Souls health. Grant this, O Father, for
Jesus Christ his sake. *Amen*.

*After this, rising up, pause a while, and
looking*

looking round about, with pleasure, upon your Fellow-Christians, meditate thus:

God is greatly to be feared in the assembly of his saints, and to be had in reverence of all them that are round about him.

When it comes to your turn to make your Offering, do not let the Plate pass by you without putting something into it, for this reason among many others, that you may join in that part of the Prayer for the Church Militant, wherein you beseech God to accept your Alms. And accept them he will as given to Himself, if they bear a Proportion to your Ability, and are done in obedience to his Command, with an eye to his Glory, as a grateful acknowledgment of his mercies to yourself, and as a testimony of your dependance upon Him for the continuance of them: With such Reflections ought your present Offering, and all your other Gifts to the Services of Religion, and the Uses of Charity, to be accompanied.

Whilst the Church-Warden is carrying the Bread and Wine to the Minister, and He placing them upon the Table, you may thus meditate.

THOU shalt prepare a table before me against them that trouble me. Thou hast anointed my head with oil, and my cup shall be full. But thy loving kindness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever. O send out thy light and thy truth, that they may

may lead me, and bring me unto thy holy hill, and to thy dwelling, and that I may go unto the altar of God, even unto the God of my joy and gladness; and with my heart will I give thanks unto thee, O God, my God.

Whilst the Minister is disposing the Elements for Consecration, send up some such devout Ejaculations as these:

WH O is he that condemneth? It is Christ that died: even Jesus, the Mediator of the new covenant, whose Blood speaketh better things than that of *Abel*. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

At the end of the Prayer of Consecration, to your Amen, immediately add,

O let the Bread which we break, be unto us the communion of the Body of Christ, and the Cup of blessing which we bless, the Communion of the Blood of Christ.

The first Person that receives is the Minister, who has a request to you in behalf, of himself, namely, that, as he prays for you with great fervency, you would comfort and encourage him with an hearty Amen upon your knees to the petitions at his taking the Holy Elements: And in the interval between his Receiving the Bread and Wine, this will be a proper Prayer to be used by you:

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O Almighty God, who into the place of the traitor *Judas*, didst choose thy faithful servant *Matthias* to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Chirst our Lord. *Amen.*

When the Minister hath received the Communion in both kinds, and is proceeding to deliver the same to the People, you'll do well to lift up your heart to God in this Manner.

O Lord, raise up (I pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness we are sore let and hindred in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

To which you may add, if there be time for it, before the Minister can in order come to you, the following Collect:

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee.

thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

And this likewise :

GOD, who didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

When the Minister is drawing near you with the Consecrated Bread, thus address yourself to God:

IT was for us miserable sinners, who lay in darkness and the shadow of death, that we might be made the children of God, and exalted to everlasting life, that He that was God and Man did humble himself to the death of the Cross: And I desire always earnestly to remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, with most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the innumerable benefits, which by his precious blood-shedding he hath obtained unto us: But at this time especially, when the steward of thy Mysteries is coming to me with the pledges of that love, make me, I beseech thee, O blessed Saviour, so religiously and devoutly disposed,

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posed, that I may receive them to my great and endless comfort. Thou that art Truth itself hast said, that he that eateth thy Flesh and drinketh thy Blood hath eternal life: Behold the servant of the Lord; be it unto me according to thy word.

And when he is come to you, and begins the Administration, do not repeat the Petitionary Part after him, but only interpose a low Amen at the end of it; and minding the monitory and directive Part, take the Bread with your right Hand, and Glowe off, and whilst you eat it, meditate thus:

THis is the Bread that came down from heaven, that a man may eat thereof and not die. Blessed be the Name of our Lord Jesus Christ, who hath given himself for us, an Offering and a Sacrifice to God. He came to do thy Will, O God, and by that Will we pray to be sanctified, thro' the offering of the Body of Jesus Christ once for all.

After a little respite, use this larger Exercise of Commemoration, Faith, Thanksgiving, and Renewal of your Baptismal Vow:

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; I do thankfully receive, and now joyfully commemorate that his inestimable benefit; firmly believing that there is none other Name under heaven given to man, in whom, and thro' whom I
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may obtain mercy and salvation, but only the Name of our Lord Jesus Christ. And as I own it to be my duty daily to endeavour myself to follow the blessed steps of his most holy life, so I beseech thee to hold up my goings in those paths, that my footsteps slip not.

THE Cross of Christ is my greatest Comfort, and that in which above all things I glory; and I am resolved by the divine assistance manfully to fight under that banner against sin, the world, and the devil; to live and die in that Faith into which I was baptized; and I do from henceforth obediently give up myself entirely to fulfil thy holy *Commandments*.

O Grant that I may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Lord, I believe, help thou mine unbelief; and because; thro' the weakness of my mortal nature, I can do no good thing without thee, grant me the help of thy grace, that in keeping thy commandments I may please thee both in will and deed.

GRant that I and all those who are now dedicating themselves (*or have this day dedicated themselves, if this be used at home*) to thee at thy Altar, may be endued with heavenly virtues, and everlastingly rewarded thro' thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

When the Cup is approaching to you, say,

WHat shall I render unto the Lord for all the benefits which he hath done unto me? I will take the Cup of Salvation, and call upon the Name of the Lord. And forasmuch as this Cup is the Blood of the New Testament, grant me so to receive it, that it may be to me for the remission of sins.

And when the Cup comes actually to be delivered to you, let your behaviour be the same as at the receiving of the Bread; and when you have drank a moderate draught, this will be a proper Act of Devotion:

THanks be to the blessed Jesus, who, in compassion to our Infirmities, hath given and ordained an outward and visible sign to be a means of our receiving, and a pledge to assure us of an inward and spiritual Grace; and may he vouchsafe to grant that as I find my Body strengthened and refreshed by the Bread and Wine, which he hath commanded to be received, so my soul may be strengthened and refreshed by the Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper. Keep me always amongst that blessed number, the Faithful in Christ Jesus; and let thy Blood, O dear Saviour, purge my conscience from dead works, to serve the living God. And then unto thee, O my strength, will I sing, and ascribe unto him that loved us, and washed us from our
sins

sons in his own Blood, and hath made us kings and priests unto God and his Father, glory and dominion for ever and ever. *Amen.* Even so, *Amen*; blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. *Amen.*

After a little rest, put up these Collects of Intercession:

A Lmighty God, I beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

A Lmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, thro' our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hard-

ness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

A Lmighty God, who hast given thine only Son to die for our sins, and to rise again for our justification; Give me leave more particularly to recommend to thy Fatherly Goodness myself and this Congregation, and also to make my humble supplications to thee for my Benefactors, Friends, Relations, and also for my very Enemies: Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; and do thou vouchsafe to direct, sanctify and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that thro' thy most mighty protection, both here and ever, we may be preserved in body and soul, thro' our Lord and Saviour Jesus Christ. *Amen.*

The Prayers for the use of married Persons, and that to be said by Parents for their Children, may be here added, if they are suitable to your State and Condition of Life.

I suppose you see, that there will be time for the foregoing Exercise and Intercessions, in the Places I have allotted for them. But if, when
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Two Officiate, the Chalice should so closely follow the Patten, that you have not then time for the former, or that being amongst the last of the Communicants, you have not time for the latter; take any Opportunity, during the Ministration, for the Performance of them. But if that cannot conveniently be had, make them Part of your Closet-Devotions, either before, or after Evening-Service. And if they should be used both in the Church and at Home, the Repetition will not be vain, or unedifying.

If you have more vacant ~~time~~ whilst other People are Receiving, whether before, or after your own Communicating, in one or both Kinds, than these Devotions will fill up, you may employ it in meditating upon the Scriptural Parts of the three last Chapters; or in private Praises of God, either in the 63d, and 84th Psalms, or in more or fewer of the Hymns drawn out here at large, and the Psalms therein pointed to, as time will allow, and as you think most likely to keep up the flame of your Devotion.

And if the Communicants are many, and the Administration like to be long, it will be no harm to give yourself a little relaxation; only taking care, as much as possible, to keep out vain and bad Thoughts. And to that purpose, if you accompany the Minister in the Distribution, and join in the Prayers at the Delivery of the Elements, it will be a proper expression of your Charity: But to do so when a near Relation is Receiving, your own natural Affection will of course induce you.

Say Amen to the Blessing with the heartiest and most earnest Affection, and then subjoin,

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O Lord, bless us, and keep us: O Lord, make thy face to shine upon us, and be favourable unto us, in accepting us graciously, and in bearing with our ignorances and errors, and the iniquity of our holy things: And may the God of peace, which brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, thro' the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, thro' Jesus Christ; to whom be glory for ever and ever. *Amen.*

When you are returned Home, retire for the opportunity of putting up this Prayer:

A Lmighty and everliving God, I most heartily thank thee for that thou hast vouchsafed to feed me, and all those who have duly received thy holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people, and are also heirs thro' hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And I most humbly beseech thee, O heavenly Father, so to assist me, and every one of us, with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, thro' Jesus

Jesus Christ, our Lord ; to whom, with thee, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

After this you are at full liberty to take a temperate and chearful Meal, and thankfully to enjoy the good things of this life, which God hath blessed you with. As to the Afternoon of this, and all other Lord's days, you are piously and prudently to divide it between the Publick Service, Family-Duties, Private Devotions, Offices of Charity, if they present themselves, and, I will add, your own necessary Refreshment: For I am not so strict, as totally to forbid you some time, even upon That Day, to unbend your Mind, and relax your Thoughts, by any Company and Conversation, that is instructive, and innocently diverting. But unnecessary Business, Places of publick Resort, and all Gamings and sportful Exercises ought by all means to be forborn, as giving Offence to some, and bad Example to others; as unsuitable to the seriousness and solemnity of the Day, and indeed, as savouring too much of levity and profaneness.

HYMNS

H Y M N S

O F

Praise and Thanksgiving,

To be used on *Sundays, Holy-days,* and especially *Sacrament-days,* or any other time, when, in a grateful Sense of the many and great Mercies of God, we are piously disposed to the exercise of that pleasant, as well as necessary part of *Devotion.*

For our Creation.

PRaise the Lord, O my soul; while I live will I praise the Lord; yea, as long as I have any being, I will sing praises unto my God.

I will give thanks unto thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well. My bones are not hid from thee, tho' I be made secretly, and fashioned beneath in the earth. Thine eyes did see my substance yet being imperfect, and in thy book were all my members written; which day by day were fashioned, when as yet there was none of them.

But

But what is man that thou art mindful of him, and the son of man that thou visitest him? Thou madest him lower than the angels, to crown him with glory and worship. Thou makest him to have dominion of the works of thy hands, and thou hast put all things in subjection under his feet.

I will think also of all thy works, and my talking shall be of thy doings. The heavens are thine, the earth also is thine; thou hast laid the Foundation of the round world, and all that therein is. Thou, even thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all.

It is the Lord that commandeth the waters; it is the glorious God that maketh the thunder. It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as it were upon an heap, and layeth up the deep as in a treasure-house. Let all the earth fear the Lord; stand in awe of him all ye that dwell in the world: For he spake, and it was done; he commanded, and it stood fast.

O Lord our Governor, how excellent is thy Name in all the world, thou that hast set thy glory above the heavens! Great is our Lord, and great is his power; yea, and his wisdom is infinite.

Thou art worthy, O Lord, to receive glory,
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ry, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

You may enlarge your Meditations upon this Head, by adding the 19th, 104th, and the 148th Psalms.

For our Preservation.

I Will love thee, O Lord, my strength; the Lord is my strong rock and my defence, my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

Thro' thee have I been holden up ever since I was born; thou art he that took me out of my mother's womb; thou wast my hope when I hanged yet upon my mother's breasts. I have been left unto thee ever since I was born; thou art my God, even from my mother's womb: My praise shall be always of thee.

Unto thee, O God, will I pay my vows; unto thee will I give thanks: For thou hast delivered my soul from death, and my feet from falling, that I may walk before God in the light of the living.

My help cometh of God, who preserveth them that are true of heart. He is our God, in whom we live, and move, and have our being, even the God of whom cometh salvation; God is the Lord, by whom we escape death.

I did call upon the Lord with my voice, and he heard me out of his holy hill. I laid me
 § down,

down, and slept, and rose again, for the Lord sustained me.

As for me, I will sing of thy power, and praise thy mercy betimes in the morning, for thou hast been my defence and refuge in the day of my trouble. Unto thee, O my strength, will I sing; for thou, O God, art my refuge, and my merciful God.

And let all them that put their trust in thee rejoice; they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee. For thou, Lord, wilt give thy blessing unto the righteous, and with thy favourable kindness wilt thou defend him as with a shield.

To this may be added Ps. 91. and 121.
And if you have had any special deliverance
from Child-birth, Sickneſs, or any other great
and imminent danger, you may ſubjoin the fol-
lowing Collect:

O Most blessed and glorious Lord God, who art of infinite goodness and mercy ; I thy poor creature, whom thou hast made and preserved, holding my soul in life, and now rescuing me out of the jaws of death, humbly present myself before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest me when I called in my trouble, and didst not cast out my prayer, which I made before thee in my great distress. I therefore bless and glorify thy Name for this thy mercy, in saving me when I was ready to perish. And, I beseech thee, make me as truly
Sensible

sensible now of thy mercy, as I was then of the danger. And give me a heart always ready to express my thankfulness, not only by words, but also by my life, in being more obedient to thy holy commandments. Continue, I beseech thee, this thy goodness to me; that I whom thou hast saved, may serve thee in holiness and righteousness, all the days of my life, thro' Jesus Christ our Lord and Saviour. *Amen.*

For all the Blessings of this Life.

I Will give thanks unto thee, O Lord, with my whole heart, I will speak of all thy marvellous works. I will be glad and rejoice in thee; yea, my songs will I make of thy Name, O most highest. I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth; for thou hast magnified thy Name, and thy word above all things.

O God, my heart is ready, my heart is ready; I will sing and give praise with the best member that I have. For thy mercy is greater than the heavens, and thy truth reacheth unto the clouds. Thou visitest the earth, and blestest it; thou makest it very plenteous. Thou crownest the year with thy goodness, and thy clouds drop fatness, and thou fillest our hearts with food and gladness.

The Lord doth build up *Jerusalem*, and gather together the out-casts of *Israel*. He hath made fast the bars of thy gates, and hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the flour of wheat.

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He healeth those that are broken in heart, and giveth medicine to heal their sickness. Praise the Lord therefore, O *Jerusalem*; praise thy God, O *Sion*.

O taste, and see how gracious the Lord is : blessed is the man that trusteth in him. O fear the Lord, all ye his saints ; for they that fear him, lack nothing : They that fear the Lord, shall want no manner of thing that is good.

Sing praises unto the Lord, O ye saints of his, and give thanks unto him for a remembrance of his holiness. For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me, yea, and broughtest me from the deep of the earth again : Thou hast brought me to great honour, and hast comforted me on every side.

How dear are thy counsels unto me, O God, how great is the sum of them ! If I tell them, they are more in number than the sand : when I wake up, I am present with thee. O Lord, my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward, and yet there is no man that ordereth them unto thee. If I should declare them and speak of them, they should be more than I am able to express.

Therefore will I praise thee, and thy faithfulness, O God ; unto thee will I sing, O thou holy One of *Israel*. I will sing of the Lord, because he hath dealt so lovingly with me ; yea, I will praise the Name of the Lord most high.

I will always give thanks unto thee for that thou hast done, and I will hope in thy Name, for thy saints like it well.

Thou art my God, and I will thank thee; thou art my God, and I will praise thee.

If you find your Heart warmed with these devout Aspirations, you'll do well sometimes to cherish the good disposition by continuing your Praises and Thanksgivings in the 103d, 107th, and 145th Psalms. But upon the receipt of any extraordinary Blessing, omit not however the following Collect:

O Lord God of our salvation, who hast been exceedingly gracious unto thy servant, and filled my heart with joy and gladness, by a late excellent expression of thy loving kindness; Be pleased to accept of my unfeigned thanks for this thy special bounty, and to give me such a lively and lasting sense of this thy mercy, that I may not grow secure and careless in my obedience, by presuming upon thy great and undeserved goodness; but that it may lead me to repentance, and move me to be more diligent and zealous in all the duties of my Religion. O blessed be the Lord, who hath pleasure in the prosperity of his servant: And may the consideration thereof increase in me more and more a lively faith and love, fruitful in all holy obedience; that so thou mayest still continue such thy mercies towards me, and I may continually offer up the sacrifice of praise and thanksgiving, thro' Jesus Christ our Lord. *Amen.*

For

*For the Redemption of the World by our Lord
Jesus Christ.*

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comforts; who so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

I thankfully acknowledge this, as a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; firmly believing that he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

I thank God thro' Jesus Christ our Lord, who hath redeemed us from the curse of the law, being made a curse for us; and by him I will offer up the sacrifice of praise to God continually, giving thanks thro' his Name, who hath redeemed us, not with corruptible things, as silver and gold, but with the precious Blood of himself, as of a Lamb without blemish and without spot.

I adore the Grace of God which hath brought salvation to us, and teaches us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. Unto him that loved us and

washed us from our sins in his own Blood, and hath redeemed us to God by his Blood, out of every kindred, and tongue, and people, and nation, and made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. *Amen.* Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. *Amen.*

For the Means of Grace.

BLessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; having predestinated us to the adoption of children by Jesus Christ unto himself, and made known to us the mystery of his will, according to his good pleasure, that we should shew forth the praises of him who hath called us out of darkness to his marvellous light, and hath translated us into the kingdom of his dear Son.

We are bound to give thanks always to God; because he hath from the beginning chosen us to salvation, thro' sanctification of the Spirit and belief of the Truth; whereunto he called us by the Gospel, to the obtaining of the glory of our Lord Jesus Christ. Glory, honour, and thanks to him, who, when he ascended up on high, gave some Apostles; and some Prophets; and some Evangelists; and some Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man,

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unto the measure of the stature of the fulness of Christ.

For this cause I thank God without ceasing; because when we received the word of God, we received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh in them that believe.

I give thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ: But especially for saving us by the washing of regeneration and renewing of the Holy Ghost; for always preventing and following us with his grace; and communicating to us the Body and Blood of Christ, by the Bread which we break, and the Cup which we bless, in the Sacrament of the Lord's Supper; for teaching us a pure and undefiled Law, converting the soul; for perswading us by the terror of the Lord, and giving unto us exceeding great and precious promises, that by these we might be partakers of the divine nature; for the liberty we have to behold the face of God in his Sanctuary, and to enquire in his Temple; for the communion of Saints, and for the encouraging examples of those who, thro' faith and patience, inherit his promises.

Thanks be to God for these his unspeakable gifts, whereby he hath made us meet to be partakers of the inheritance of the Saints in light.

For the Hope of Glory.

O Death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be

be to God, which giveth us the victory thro' our Lord Jesus Christ; who liveth, and was dead, and behold he is alive for evermore, *Amen*, and hath the keys of hell and of death; who took part of flesh and Blood, that thro' death he might destroy him that had the power of death, that is the devil, and deliver them, who, thro' fear of death, were all their life-time subject to bondage. Here we have no continuing city, but we seek one to come, which hath foundations, whose builder and maker is God; where the righteous shall have a better and more enduring substance, and shine forth as the sun in the kingdom of their Father.

Wherefore I give thanks unto God, and the Father of our Lord Jesus Christ, for that life and immortality which is brought to light by the Gospel; for that hope which is laid up for us in heaven; and for that entrance which shall be ministred to us abundantly, if we give all diligence to make our calling and election sure, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

And for this cause we faint not; but tho' our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen, are temporal; but the things which are not seen, are eternal. Blessed therefore be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again
unto

unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us, who are kept by the power of God, thro' faith unto salvation.

To the Mysteries of our Redemption the following Psalms are very applicable, as being in part Prophetical of them, and may therefore any of them be taken into your Devotions, when ye are offering up your Praises for the same; especially upon the great Festivals of the Church.

Pf. 2, 8, 15, 21, 22, 24, 40, 45, 47, 48, 54, 57, 68, 85, 88, 89, 108, 110, 111, 113, 118, 132.

FORMS OF INTERCESSION,

To be used with our other stated *Devotions*, some constantly, others occasionally, as Prudence and Piety shall direct.

For the Catholick Church.

GRant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, thro' Jesus Christ our Lord. *Amen.*

O Lord, *we* beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, thro' Jesus Christ our Lord. *Amen.*

For the Church of England.

A Lmighty God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof: As *we* do most heartily and devoutly adore and magnify thine infinite gracious goodness already vouchsafed unto us; so *we* most humbly beseech thee to continue thy grace and favour towards us, hiding and covering us under the shadow of thy wings; scattering our enemies that delight in blood; infatuating and defeating all the secret councils of the ungodly; and cutting off all such workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Let hypocrisy and profaneness, superstition and idolatry, find no place in the land; Let not heresies and false doctrines disturb the peace of the Church, nor schisms and causeless divisions weaken it: But let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all
other

other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth: All which *we* humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

For the King and Royal Family.

O Lord our God, who upholdest and governest all things in heaven and earth; Receive *our* humble prayers for our Sovereign Lord *George*, set over us by thy grace and providence to be our King. Give him, *we* beseech thee, all those heavenly graces which are requisite for so high a trust; and let him always possess the hearts of his people, that they may never be wanting in honour to his person, and dutiful submission to his authority. And together with him protect and defend the whole Royal Family from all treasons and conspiracies; preserve them in thy faith, fear, and love; make them zealous for the service of thy true religion established among us; bless them with all increase of grace, honour and happiness here in this world, and crown them with immortality and glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

For the Clergy.

Almighty God our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and give thy
grace

grace and heavenly benediction, in an abundant measure, to those who are called, according to the will of our Lord Jesus Christ, to serve in the sacred ministry thereof; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men. Grant also that we may have grace to esteem them highly in love for their work's sake, and to hear and receive what they shall deliver out of thy most holy word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, thro' Jesus Christ our Lord. *Amen.*

For our Relations and Friends.

ALmighty God and heavenly Father, who of thy gracious providence and tender mercy towards *us*, hast, besides innumerable other comforts, blessed *us* with kind Friends and loving Relations, and made it *our* duty to promote their spiritual welfare, together with their temporal interest; *We* humbly commend them [*especially*] to the guidance and governance of thy good Spirit; heartily praying, that they ever trusting in thy goodness, protected by thy power, and encompassed with thy gracious and endless favour, may continue before thee in health, peace, and joy, a long and happy life upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Jesus Christ our Saviour. *Amen.*

Prayers

*Prayers for the use of married Persons in behalf
of each other.*

O Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon us thy servants, (*me and my Wife, or me and my Husband*) that as *Isaac and Rebecca* lived faithfully together, so we may surely perform and keep the vow and covenant betwixt us made, and may ever remain in perfect love and peace together, and live according to thy laws, thro' Jesus Christ our Lord. *Amen.*

O God of *Abraham*, God of *Isaac*, God of *Jacob*, bless (*me and my Wife, or me and my Husband*) and sow the seed of eternal life in our hearts, that whatsoever in thy holy word we shall profitably learn, we may indeed fulfil the same. Look, O Lord, mercifully upon us from heaven, and bless us. And as thou didst send thy blessing upon *Abraham* and *Sarah*, to their great comfort; so vouchsafe to send thy blessing upon us thy servants, that we obeying thy will, and alway being in safety under thy protection, may abide in thy love unto our lives end, thro' Jesus Christ our Lord. *Amen.*

For Children by their Parents.

O Merciful Lord, and heavenly Father, by whose gracious gift mankind is increased; *We gratefully acknowledge our Children to be*

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an heritage and gift that cometh of the Lord; and do in an especial manner yield thee hearty thanks, that it hath pleased thee to regenerate them with thy holy Spirit, to receive them for thine own Children by adoption, and to incorporate them into thy holy Church. Defend them, *we* humbly beseech thee, O Lord, with thy heavenly grace, that they may continue thine for ever; strengthen them with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

For all that are in Affliction.

ALmighty and immortal God, the aid of all that need, and the helper of all that flee to thee for succour; *We* humbly beseech thee of thy great goodness, to save and defend, to help and comfort all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity, [*especially*] and grant that both they and *we* looking unto the author and finisher of our faith, Jesus Christ the righteous, who, for the joy that was set before him, endured the cross, despising the shame, may run with patience the race that is set before us, and so pass thro' the waves of this troublesome world, that finally we may come to the land of everlasting life, there to reign
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with

with thee, world without end, thro' Jesus Christ our Lord. *Amen.*

To be added in the behalf of a sick Friend.

A Lmighty God, who art the giver of all health, and the Lord of life and death, and of all things to them pertaining; *We* call upon thee for thy help and goodness mercifully to be shewed upon thy diseased servant [*in this family, or our Friend, or for whom our prayers are desired*] that *he* being healed of his Infirmities, may give thanks unto thee in thy holy Church, thro' Jesus Christ our Lord. *Amen.*

To these two last may be added any of the immediately following Prayers, and, upon the increase of a Distemper, such of those in the Office for the Visitation of the sick, as we think proper.

But upon the first apprehension of danger at furthest, the Minister ought to be sent for (See Jam. v. 14, 15, 16.) to pray with, and assist the sick person with ghostly Counsel and Advice.

Prayers for Protection and Support in Dangers and Afflictions, wherein we ourselves are concerned, as Members of Church, or State, a Parish, or Family.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, thro' Jesus Christ our Lord. *Amen.*

Keepe, *we beseech thee*, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, thro' Jesus Christ our Lord. *Amen.*

O Lord, *we beseech thee* to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, thro' Jesus Christ our Lord. *Amen.*

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, thro' Jesus Christ our Lord. *Amen.*

Grant, *we beseech thee*, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, thro' our Lord and Saviour Jesus Christ. *Amen.*

O Lord, *we beseech thee* favourably to hear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, thro' Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

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Almighty and everlasting God, who of thy tender love towards mankind hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, thro' the same Jesus Christ our Lord.
Amen.

GRant, O Lord, that in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first *Martyr Saint Stephen*, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

Almighty God, by whose providence thy servant *John Baptist* was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, thro' Jesus Christ our Lord.
Amen.

A Prayer under any very severe Judgment, publick or private, actually befallen us.

Look down, O Lord, in the bowels of thy mercy, upon the sorrows and distresses of thy servants, who in the deepest sense of thy amazing judgments, and our own manifold provocations, lie prostrate in the dust before thee. To thee, O God, holy and true, belong mercy and forgiveness; but unto us confusion of face, as it is this day: For we are that incorrigible people who have resisted thy judgments, and abused thy Mercies; we have despised the chastisements of the Lord; and turned his grace into wantonness. ~~What~~ shall we then say unto thee, O thou preserver of men? thou hast found out the iniquity of thy servants, and discovered our nakedness and pollution, in a vengeance suited and answerable to our grievous crying sins. We would not be reclaimed by thy exemplary punishments upon others, or ourselves, and thou hast made us a terror and astonishment to all that are round about us. And now, O Lord, thou art most just in all that is come upon us; for thou hast done right, but we have done wickedly; yet behold we are thy people, tho' an unthankful and rebellious people: Suffer us therefore to implore thy pity and the founding of thy bowels, and for thy Name's sake, and for thy mercies sake, for Christ Jesus sake, incline thine ears to us and save us. Above all, *we* beseech thee, abandon us not to ourselves; but by thy mighty convincing Spirit awaken our sleepy consciences,

ces, soften and melt our hard hearts, that being humbled by thy chastisements, we may by thy goodness be led to repentance, and sin no more lest a worse thing happen unto us. But by what method soever it shall please thee to reduce us, tho' to this bitter cup of trembling thou shalt add more and more grievous afflictions, by any the severest course, subdue us unto thyself, and make us see the things belonging to our peace, before they be hidden from our eyes, that being duly humbled under thy mighty hand, we may be capable of being relieved and exalted in thy due time, thro' Christ our Lord. *Amen.*

Prayers that ~~we~~ may not be at any time either unprepared, or afraid to die: Of constant use; but then especially proper, when the Decays of Nature, Epidemical Diseases, and great Mortality, or any other awaking-Dispensation of Providence calls us to the serious consideration of our latter End.

O Most righteous and everliving God, by whom it is appointed for all men once to die, and after death the judgment; Teach us so to number our days, that we may apply our hearts unto wisdom, and so duly to consider how short our time, and how frail and uncertain our condition is, as to make no delay in fitting ourselves for thy favour and acceptance. O Lord, we know not what may be to morrow, and yet we know that there is no repentance unto salvation in the grave whither we are going; Give us therefore grace to seek, and to
secure

secure that pardon to day, which we may otherwise never obtain to all eternity. And being thus prepared for another and a better life, so fortify our minds against the fear of death, that we may not be terrified, as those who have no hope, at the apprehension of it; but may be ready, and even desirous, to depart out of this world, and to give up our souls into thy hands, as into the hands of a most gracious Father, of a most merciful Saviour and Redeemer. *Amen*, for Jesus Christ his sake. *Amen*.

GRant, O merciful God, that we, who have none in heaven but thee, nor any upon earth that we desire in comparison of thee, may never be separated from thee; but that while we live, we may have our conversation in heaven, walking by faith, not by sight; and that when we die, we may be received into thy heavenly habitations; and with those who were dear unto us both in the flesh and in the Lord, and all thy saints and servants, who have gone before us in thy faith and fear, may ever praise and glorify thy holy Name, thro' Jesus Christ, our Lord. *Amen*.

DEVOTIONS

FOR THE

LORD'S DAY.

In the Morning before we go to Church.

Hymns of Praise and Thanksgiving, for our

Creation,

Preservation:

Then the following Prayers:

A Lmighty and everliving God, *we* humbly beseech thy Majesty, that as thy only begotten Son was presented in the temple in substance of our flesh; so we may this day be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, thro' Jesus Christ our Lord. *Amen.*

Al-

A Lmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, *we* humbly beseech thee, to all those who are called to any office or administration in the same; (*especially him whom thou hast placed among us, to minister in holy things*) and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, thro' Jesus Christ our Lord, *Amen.*

L E T thy merciful Ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, thro' Jesus Christ our Lord; who having taught us what to pray for as we ought, we sue unto thee for all that is comprehended in his most holy words,

O U R Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

Between

Between Morning and Evening-Service

Hymns of Praise and Thanksgiving, for

All the Blessings of this Life,

The Redemption of the World by our Lord Jesus Christ :

Then the following Prayers :

O God, our refuge and strength, who art the author of all godliness; Be ready, *we* beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, thro' Jesus Christ our Lord. *Amen.*

O Almighty and everlasting God, who didst give to thine Apostles grace truly to believe and to preach thy Word; Grant, *we* beseech thee, unto thy Church to love that Word which they believed, and both to preach and receive the same, thro' Jesus Christ our Lord. *Amen.*

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, and all instruction agreeable to the same, that by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

Almighty

A Lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; *We* beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Between Evening-Service and Supper.

Hymns of Praise and Thanksgiving for

The Means of Grace,

The Hope of Glory:

Then the following Prayers:

A Lmighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, *we* beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, thro' the merits of Jesus Christ our Lord. *Amen.*

O God, who through the preaching of the blessed Apostle *St. Paul* hast caused the light of the Gospel to shine throughout the world; Grant, *we* beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, thro' Jesus Christ our Lord. *Amen.*

O Lord God Almighty, who didst endue thy holy Apostle *Barnabas* with singular gifts of the Holy Ghost; Leave us not, *we* beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, thro' Jesus Christ our Lord. *Amen.*

O Lord, *we* beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, thro' Jesus Christ our Lord. *Amen.*

N.B. Should you be at a loss for customary private Prayers in the Church, before the Service is begun, and after it is ended, you may find very proper Ones amongst the foregoing Collects. And as to the use of those Collects, with the Hymns, at the Times, in the Order, and in the Proportions recommended, That is left to your own Discretion; with only this Caution; That in whatever manner you choose, upon serious consideration of the Exposition of the fourth Commandment, to sanctify the Lord's Day at Home, it will not be sufficient to shew yourself at Church once only; but you ought, when it is in your power, to attend the Publick Offices of Religion, both parts of the Day; and to conclude it, either in the Family, or by yourself, with the following, or some other as suitable Prayers:

U

Before

Before going to Bed.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art, &c.

ALmighty God, may it please thee that by the wholesom medicines of the doctrine delivered by those whom thou hast called to be Physicians of the soul, all the diseases of our souls may be healed, thro' the merits of thy Son Jesus Christ our Lord. *Amen.*

LET thy merciful ears also, O Lord, be open to the prayers, praises, and thankful acknowledgments *of us thy servants,* and of all thy people which have met together this day according to thy will. Accept, good Lord, of our poor weak endeavours in thy service; and pardon whatever any of us have thought, or spoke, or done amiss this day, thine own day. But more particularly *we* implore thy Compassion upon our infirmities; and beseech thee, in mercy, not to impute to us the wandrings and coldness of our devotions, nor to deal with us according to our prayers and deserts, but according to our needs, and thine own rich mercies in Christ Jesus.

Preserve, and awaken in us whatever good thoughts and holy desires have been this day raised in our hearts; and help us all the week following to live in the love and fear of
thee

thee our God, and in peace and charity one with another.

Teach us to set thee always before us, and where-ever we are, and whatever we are a doing, to consider that thou art about our path, and about our bed, and spiest out all our ways.

O possess us with such a strong, and such a lively sense of thee, and of our obligations to thee, and let the thoughts and certain expectation of death and judgment be so constantly, so powerfully present to our souls, that we may, every day, earnestly and heartily serve thee, in all the actions of christian piety, and be unwearied in well-doing, to the conclusion of our lives.

And forasmuch as in all our ways we acknowledge thee, do not thou, O God, ever leave us, or forsake us: But conduct us safely by thy counsel, thro' all the business and enjoyments, thro' all the troubles and temptations of this life, to that happy place, where our Lord Jesus lives and reigns with thee, in the unity of the blessed Spirit, one God, world without end. *Amen.*

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, thro' Jesus Christ our Lord. *Amen.*

THE Lord bless us, and keep us ; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

DAILY PRAYERS

FOR

FAMILIES:

Which, as all other Prayers originally formed for Christian Assemblies, Particular Persons may easily fit to their own Private Use, by only varying the Number in such Words, as are printed in a different Character.

MORNING PRAYER.

O Holy, blessed, and glorious Trinity, three Persons, and one God : have mercy upon us, miserable sinners.

Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins : Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

We sinners [*or, I that am a sinner*] do beseech

ſeech thee, O Lord God, to give us true repentance, to forgive us all our ſins, negligences and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word. Son of God *we* beſeech thee to hear us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Our, Father which art in Heaven, &c.

O Lord, *we* beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accused, by thy merciful pardon may be abſolved, thro' Chriſt our Lord. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, *we* beſeech thee, to direct, ſanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that thro' thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, thro' our Lord and Saviour Jeſus Chriſt. *Amen.*

A Almighty God, who haſt given thine only Son to be unto us both a ſacrifice for ſin, and alſo an enſample of godly life; Give us grace, that we may always moſt thankfully receive that his inſtimable benefit, and alſo daily endeavour ourſelves to follow the bleſſed ſteps

of his most holy life, thro' the same Jesus Christ our Lord. *Amen.*

O God, the strength of all them that put their trust in thee; Mercifully accept our prayers: and because thro' the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, thro' Jesus Christ our Lord. *Amen.*

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass thro' things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us thro' all temptations, thro' Jesus Christ our Lord. *Amen.*

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, thro' Jesus Christ our Lord. *Amen.*

O

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governaunce, to do always that is righteous in thy sight, thro' Jesus Christ our Lord. *Amen.*

A Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, thro' Jesus Christ our Lord. *Amen.*

L Ord, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, thro' Jesus Christ our Lord. *Amen.*

Here add one, or more of the Prayers for the Church, that for the King, and such other of the Prayers of Intercession, as there is time for, and you think proper; and then go on with these that follow:

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver us thy servants from all the perils and dangers of the past night; Grant, we beseech thee, most merciful Father, that we thro' thy help may both faithfully live, and walk according to thy will in this life present, and also may be partakers

takers of everlasting glory in the life to come,
thro' Jesus Christ our Lord. *Amen.*

ALmighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, thro' Jesus Christ our Lord. *Amen.*

UNto thy gracious mercy and protection, O God, *we* commit *ourselves*, and all *our* Friends and Relations; beseeching thee to bless, preserve, and keep us in our going out, and our coming in, this day and for evermore. *Amen.*

EVENING PRAYER.

HAVE mercy upon *us*, O God, after thy great goodness; according to the multitude of thy mercies, do away *our* offences. Wash *us* thoroughly from *our* wickedness, and cleanse *us* from *our* sins. For *we* acknowledge *our* faults, and *our* sins are ever before *us*. *We* confess *our* iniquities, and *are* sorry for *our* sins: By reason whereof, *our* flesh trembleth for fear of thee, and *we are* afraid of thy judgments; well knowing that if thou shouldst be extreme to mark what we have done amiss, we could not abide it. But thou, Lord, art good and gracious, and of great mercy unto all them that call upon thee. Give ear therefore, Lord, unto *our* prayer, and ponder the voice of *our* humble desires. Turn thy face from *our* sins, and put out all *our* misdeeds.
Make

Make *us* a clean heart, O God, and renew a right spirit within *us*. Cast *us* not away from thy presence, and take not thy Holy Spirit from *us*. O give *us* the comfort of thy help again, and establish *us* with thy free Spirit.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in Heaven, &c.

A Lmighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but thro' the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

G Rant *we* beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, thro' Jesus Christ our Lord. *Amen.*

A Lmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, thro' the merits of the same thy Son Jesus Christ our Lord. *Amen.*

Q

O Almighty God who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the fundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, thro' Jesus Christ our Lord. *Amen.*

A Almighty God, who seest that we have no power of ourselves to help our selves; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, thro' Jesus Christ our Lord. *Amen.*

O Almighty and most merciful God, of thy bountiful goodness, keep us, *we* beseech thee, from all things that may hurt us; that we being ready both in body and soul, may chearfully accomplish those things that thou wouldest have done, thro' Jesus Christ our Lord. *Amen.*

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, thro' Jesus Christ our Lord. *Amen.*

WE

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore both in body and soul, thro' Jesus Christ our Lord. *Amen.*

Lighten our darkness, *we* beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

O God, whose never-failing providence ordereth all things both in heaven and earth; *We* humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, thro' Jesus Christ our Lord. *Amen.*

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections we may be buried with him, and that thro' the grave, and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

Here add one, or more of the Prayers for the Church, that for the King, and such other of the Prayers of Intercession, as there is time for, and you think proper; and then go on with these that follow.

O Most mighty and gracious good God, thy mercy is over all thy works, but especially hath been extended towards us, whom thou hast not only called to a state of salvation, thro' Jesus Christ our Saviour, but hast also given us all things necessary to our bodily sustentance; *We* give thee humble thanks for these thy mercies. Praised be the Lord daily, even the God that helpeth us, and poureth his benefits upon us. Continue, *we* beseech thee, thy goodness to us, and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments, thro' Jesus Christ our Lord; to whom with thee, and the Holy Spirit, as for all thy mercies, so in particular for blessing and preserving us this day, be all glory and honour, world without end. *Amen.*

A Ssist *us* mercifully, O Lord, in these *our* supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, thro' Jesus Christ our Lord. *Amen.*

U Nto thy gracious mercy and protection, O God, *we* commit *ourselves* and all *our* Friends and Relations, this night and evermore. O Lord, bless and keep us. Lord, make thy face to shine upon us, and be gracious unto us. Lord, lift up thy countenance
† up-

upon us, and give us peace both now and evermore. *Amen.*

MID-DAY, or AFTERNOON'S DEVOTIONS.

The piously disposed Person may furnish himself with, out of the Psalms and Collects, suited, in the Table of Contents, to the Heads, into which the foregoing Exposition is divided; the Prayers for Repentance, and the Divine Grace, P. 170; the Hymns of Praise and Thanksgiving, P. 186; the Forms of Intercession, P. 197; those assigned to an Afflicted State, P. 202: and those relating to Preparation for Death, P. 207: Care being taken, before he addresses himself to God in any of these Devotions, to select and have ready such, as the Distinction of the Season, the Need and Temper of his Soul, and the various Changes in the Circumstances of human Life shall make proper.

A short private Prayer for both Morning and Evening, to be said by an Apprentice, Servant, or any other Person, who hath not time for larger Devotions.

A Lmighty and everlasting God, I return thee my humble and hearty thanks for that thou hast safely brought me to the *beginning* [*for, the conclusion*] of this day: And I desire thee, O Lord God, our heavenly Father, who art the giver of all goodness, to send thy grace unto me, and to all people, [*particularly my*
X Father

Father and Mother, my Brothers and Sisters, &c.] that we may worship thee, serve thee, and obey thee, as we ought to do. And I pray unto thee, that thou wilt send us all things that be needful both for our souls and bodies; and that thou wilt be merciful unto us, and forgive us our sins; and that it will please thee to save and defend us in all dangers, ghostly and bodily, [*especially those of this day, or especially those of this night;*] and that thou wilt keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And in trust that thou wilt do this of thy infinite mercy and goodness, thro' our Lord Jesus Christ, I beg it of thee, in his most blessed Name, and in that form of prayer, which he hath taught us, when we pray, to say, Our Father, &c.

In the Morning add,

Lord, bless and keep me: Lord, prosper the work of my hands unto me: Lord, preserve me in my going out, and my coming in, this day and for evermore. *Amen.*

At Night add,

I Will lay me down in peace, and take my rest; for it is thou, Lord, only that makest me dwell in safety: And therefore, unto thy gracious mercy and protection, O God, I commit my soul and body, this night and for evermore. *Amen.*

Be-

Besides the never-failing return of your Daily Morning and Evening-Prayers, you must be sure likewise to make a constant, and, you that are Masters or Mistresses, an open and solemn acknowledgment of the Providence of God, and your Dependance thereupon, by begging his Blessing before, and returning Thanks to him after your Meals, those especially at which the Family sits down together, in these, or some such like short Forms:

Grace before Meat.

GOOD Lord, pardon all *our* sins which render *us* unworthy of the least of thy Favours: Sanctify these Creatures to *our* Nourishment, and *us* to thy Service, for Jesus Christ his sake. *Amen.*

Grace after Meat.

GOD's holy Name be blessed and praised for what *we* have at this time received, and for all his Mercies bestowed upon, *us* thro' Jesus Christ our Lord. *Amen.*

Pray without ceasing. In every thing give Thanks: For this is the will of God in Christ Jesus concerning you, 1 *Thes.* v. 17, 18.

Whether ye eat or drink, or whatsoever ye do, do all to the glory of God, 1 *Cor.* x. 31.

X 2 A P P E N -

APPENDIX.

NUMBER I.

An Extract out of the WILL of REBECCA, the Widow of THOMAS POWELL, Esq; who died November the 6th, 1722, in the 80th Year of her Age.

THE Estate left to this Gentlewoman, by her former Husband, William Georges, Esq; in grateful return for the great Fortune he had with her, being reserved to her own Disposal, upon her subsequent Marriage, and reverting entirely to her, after the death of Mr. Powell, by her last Will, bearing Date September the 17th, 1722, She settled a considerable Part thereof in Trust;

I N the first Place, for the settling upon, and securing unto, Joseph Harrison and to his Successors, Ministers of Cirencester for ever, the full and entire Sum of Ten Pounds a Year, clear of all manner of Deductions, for Catechising and Expounding upon the Church-Catechism, in the Method practised by the said Joseph Harrison, every Sunday, at five of the Clock in the Evening, between the Feasts of St. Luke and St. Matthias for the better Propagation of Christian Knowledge, and the Breeding up the Children of the Town, in the Prin-

Principles and Doctrine of the present established *Church of England*: [To which she adds, of which I hope to die a sincere, tho' unworthy Member. And for the better attainment of the great and good End hereby proposed, I direct that the *Minister of Cirencester* shall be obliged to perform the said Office in his own Person, unless hindered by Sickness, necessary Absence, or some other unavoidable Impediment.]

And, *In the second place*, for the settling upon, and securing unto, and amongst all such poor *Almswomen*, for the time being, as shall inhabit and reside in the several Charity-Houses and Tenements in *Lewis-Lane* in *Cirencester* aforesaid, given and settled by her late Husband *William Georges Esq*; and herself for Habitations for such poor Women, the full and entire Sum of *Twenty Shillings* a piece yearly, clear of all manner of Deductions, to be paid them on *Whit-monday* yearly to buy them Firing.

And, *In the third place*, for erecting, endowing, supporting, and perpetually maintaining a *Charity-School* or *Charity-Schools*, in the Parish of *Cirencester* aforesaid, under such Regulations, Restrictions, Limitations, Orders, Appointments, and Provisions, as shall seem to them [The Trustees and Executors of her Will] most expedient, and conducing to the Honour of God, the Service of Religion, and the temporal and eternal Welfare of the Poor.

And, *Fourthly*, for settling and securing the Sum of *Forty Shillings* a Year for ever to buy Candles for the Congregation at *Cathechising*.

N. B. *The Estate subject to these Uses was, at Lady Day 1733, computed to be l. s. d. In Lands and Tenements, per Ann. 232 18 3. In Money, ----- 2905 7 1 Exclusive of Rents and Interest then due: Which is to be hoped, will be sufficient to finish the Affairs relating to this Trust, that have long been, and still are, depending in the High Court of Chancery; to the Delay of the Execution of the Third Article in the foregoing Extract.*

N U M B E R II.

The METHOD of CATHECHISING referred to in the foregoing WILL, and thereby intended to be perpetually established.

WHEN the Children are fixed in their proper Places, the Minister, in the Reading Desk, first, says the introductive Prayers hereafter following.

*Then he examines in the Church-Catechism, some one Sunday, some another, according to the appointed order of their respective Wards, the Children of the Town, exclusive of those of the * Charity-School who are Catechised upon Holidays, in the Summer half Year, after the Second Lesson at Evening-Prayer.*

In the next place, he examines such, of a superior age and capacity, as present themselves, in the Catechetical Part of the Exposition; taking one Chapter at a time, and allotting,

* Setup 1714.

The first 17 Chapters to the like number of Sundays, on which the Lord's Supper is not administered, in the Winter-half of One Year:

The next 17 to the Second Year:

The last 18 to the Third Year.

The Minister having done with these two Sets of Catechumens, gives way to the Company of Singers, who entertain the Congregation with an Anthem, or Psalm, of their own Choice.

This ended, the Minister, addressing himself to the whole Congregation, opens that Part of the Catechism to be then Expounded, and sets forth all such Particulars arising out of it, as are contained in the Chapter of the Day; Confirming, as he goes along, or Explaining, or Enforcing, this, or that, or the other Point, as the Nature of it requires, by those Testimonies, Illustrations, and Arguments, which are to be met with in the Quotations, added to the Capital Text.

This being performed, as fully as the length of the Chapter and about half an hour's time, will allow; all that has been said, is summed up in the following manner:

The Children of the Charity-School being so placed, and speaking so loud, that all present may hear; the Class in turn is called upon to repeat the Answers to the Questions in the Chapter; and at the end of every Answer, in which are References to Texts of Scripture, those printed at large are quoted and read by them: The Minister regularly leading them on from one to another, by resolving every Numerical Doctrine into a Distinct Proposition, and then demanding the Proof of it.

After this Examination, which shews the right way

way of using this Book, and is not difficult in the Imitation, The whole Evening's Exercise is concluded with the Devotions, which you'll find under the next Head.

But here it must be observed, that how promising soever this Method may seem to be of good Success, yet a great deal cannot be expected from it, unless the People will be persuaded to join Issue with their Minister in the prosecution of it; by obliging those, for whose virtuous Education they are answerable, to take their parts in it at Church, according to their respective ages and capacities; by introducing as much of it, as is practicable, into Families and Schools, and by giving it a place amongst the Religious Exercises of Sundays; those especially upon which Publick Catechising is not performed.

And surely when, Parents, Heads of Families, and Teachers of Schools do seriously consider, that the Church is the Garden of the Lord; that Holiness, and not Iniquity, is the Fruit which every Tree in that Garden ought to produce; that everlasting Life is the best End any rational Creature can pursue: that the Sentence of everlasting Fire, denounced upon every Tree which bringeth forth evil fruit, is that which above all things ought to be avoided; and that their Watering is as necessary to God's giving the Increase, as the Minister's Planting; they cannot by any means think him at all unreasonable, in requesting, nay in conjuring them, to become Fellow-workers with him unto the Kingdom of God.

THE
OFFICE
OF

Prayer and Thanksgiving,

*When Publick Catechising is performed
after Evening-Service and Sermon.*

Before Catechising.

Minister.

Let us Pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in Heaven, &c.

*Then the following Collects, or at least the First
and Last:*

PRevent us, O Lord, in all our doings
with thy most gracious favour, and further
us with thy continual help, that in all our
works, *especially this present undertaking*, be-
gun, continued, and ended in thee, we may
glorify thy holy Name, and finally by thy mer-
cy obtain everlasting life, thro' Jesus Christ
our Lord. *Amen.*

O

O Lord, from whom all good things do come, Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, thro' our Lord Jesus Christ. *Amen.*

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostles and Evangelists, may so walk in the light of thy truth that it may at length attain to the light of everlasting life, thro' Jesus Christ our Lord. *Amen.*

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle St. *Peter* many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, thro', Jesus Christ our Lord. *Amen.*

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for thy favour and gracious goodness towards thy servants *these Children, and all other young Persons here present.* Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of
of

of thy Word, that in the end they may obtain everlasting life, thro' our Lord Jesus Christ, who, with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

After Expounding.

*Proper Psalm, with Gloria Patri, given out,
line by line, by the Clerk:*

*Proper Collect, by the Minister; who thereto
adds,*

O Lord God, the resurrection and the life of all that believe in thee, who always art to be praised, as well in the dead as in the living; We give thee humble thanks for all our Benefactors; especially *Her* who hath so liberally provided for bringing up our children in the nurture and admonition of the Lord, and guiding us all in the ways of truth and righteousness; beseeching thee, that we, rightly using these benefits to the glory of thy Name, may, together with all the faithful, be brought to the glory of the resurrection at the last day, thro' Jesus Christ our Lord. *Amen.*

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, *this night and ever*, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, thro' Jesus Christ our Lord. *Amen.*

O God, our refuge and strength, who art the author of all godliness, and who hast promised to hear the petitions of them that ask in thy Son's Name; Be ready, we beseech thee, to hear the devout prayers of thy Church, and mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; that those things which have *this day been* faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, thro' Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all now and for evermore. *Amen.*

N U M B E R

NUMBER III.

A T A B L E

Of select PSALMS, appointed to be sung in this Church, on Sundays, Holydays, and other particular Days, and Occasions, throughout the Year.

Note, That this Table refers to the latest Editions of the Old Version ; Wherein all, or most of the Antiquated Words and Phrases are altered, and the more common measure of four lines is uniformly reckoned for a Metre-Verse.

PROPER PSALMS:

For Sun- days.	Morning, Before Sermon.	Evening, Before Sermon.	Before Commun. Service.
In Advent	18 9 to 13	2. 1 to 7	On every Sacra- ment Day the
2	119. 103 to 107	50. 3 to 7 2d met.	Psalm appointed
3	89. 1 to 5	Bened. 1 to 5	for that Day with- out variation.
4	85. 7 to 11	147. 1 to 5	When a Holiday
At. Christ.	2. 6 to 10	125. 2 2d. 2d. met.	falls upon any o- ther Sunday, the
2	72. 11 to 16	45. 3 to 7	Psalm for the Ho- liday.
At. Epiph.	86. 9 to 13	12. 27 to the end	In ordinary occur- and in their turn.
2	48. 8 to 11	103. 1 to 6	67. 1 to 5
3	31. 5 to 9	77. 11 to 15	67. 5 to the end
4	40. 5 to 8	138. 1 to 4	100
5	51. 15 to 19	96. 6 to 9	107. 35 to 39
6	110. 1 to 5	111. 1 to 4	132. 11 to 15
Septuag.	119. 19 to 33	8. 3 to the end	144. 10 to the end
Sexag.	5. 3 to 7	66. 16 to the end	145. 11 to 14
Quinquag.	37. 23 to 27	40. 1 to 5	145. 14 to the end
In Lent	38. 1 to 5	39. 9 to the end	147. 9 to 12
1	4. 1 to 6	40. 15 to 19	
2	19. 12, 13, 14	25. 11 to 15	
3	128.	133	
4	51. 1 to 5	51. 9 to 13 2d met.	
5	119.	Lamentation,	
6	5 to 19 end		

Y

For

For Sundays.	Morning Before Sermon.	Evening Before Sermon.	Before Commun. Service.
<i>Easter-Day.</i>	6. 8 to end	118. 19 to 23	<i>But upon any of the following extraordinary occasions, the Psalms suitable thereto, instead of those in ordinary course.</i>
<i>Sunday af.</i>	1 9. 1 to 5	118. 23 to end	
2	33. 1 to 5	34. 1 to 6	
3	36. 1 to 5	81. 1 to 5	
4	92. 1 to 5	84. 9 to end	
5	15. 1 to 6	96. 9 to end	
<i>After Ascen.</i>	143. 8 to 12	Veni Cre. 1 to 5	<i>Great Rain and Floods:</i>
<i>Whit Sunday</i>	Ve. Crea. 5 to 9	9 to 13	
<i>Trinity Sund.</i>	Ve. Cr. 11 to end	50.	
<i>Trinity Sund.</i>	1. 1 to 5	145. 1 to 6	
1	37. 3 to 7	113.	
2	32. 8 to end	103. 8 to 13	<i>Great Drought:</i>
3	105. 1 to 5	103. 13 to 19	
4	119. 1 to 5	37. 7 to 12	
5	119. 16 to 169	97. 1 to 4	
6	119. 37 to 41	112.	
7	37. 18, 19, 20	47. 1 to 5	<i>Rain after Drought:</i>
8	119. 17 to 21	135. 1 to 5	
9	119. 5 to 9	57. 9 to end	
10	131.	31. 21 to end	
11	32. 1 to 6	19. 13 to 19	
12	119. 41 to 45	37. 37 to end	<i>Frost and Snow :</i>
13	119. 71, 72, 73	71. 15 to 19	
14	33. 7 to 11	145. 6 to 11	
15	25. 1 to 5	108. 1 to 6	
16	34. 18 to end	3. 1 to 5	
17	63. 1 to 6	95. 1 to 7	<i>Wind and Storms :</i>
18	132. 5 to 9	68. 1 to 7	
19	31. 1, 2, 3	105. 1 to 5	
20	134.	125.	
21	18. 23 to 27	33. 5 to 11	
22	119. 13 to 17	98. 5 to end	<i>Thunder and Lightning:</i>
23	68. 20, 21, 22	16. 1 to 5	
24	138. 7 to end	93. 1 to 4	
25			

If there be any more Sundays before Advent-Sunday, the Psalms for some of those that were omitted after the Epiphany, may be taken in to supply so many as are here wanting.

Great Rain and Floods:
29. 1 to 5
93. 4 to the end
Great Drought:
107. 33, 34
143. 6, 7
Rain after Drought:
65. 9 to 12
65. 12 to the end.
147. 5 to 9.
Frost and Snow :
74. 16 to 19
147. 12 to the end
Wind and Storms :
29. 5 to the end
135. 5 to 8
Thunder and Lightning:
68. 34 to the end
97. 4 to 7
In dear and hard times:
33. 16 to the end
119. 75, 76, 77
In time of common and dangerous Sicknefs:
25. 5 to 8.
25. 16 to 19
90. 14, 15, 16
91. 1 to 5
102. 1 to 5
146. 1, 2, 3
Or any of the Funeral Psalms.
When Health is restored:
42. 7 to 12
71. 21 to 25
107. 17 to 21
118. 16 to 20
119. 65 to 69

PROPER PSALMS:

Before
Commun. Service.

In time of War and
Tumults.

5. 7 to the end

35. 1 to 5

77. 7 to 11

94. 12 to 16

140. 1 to 6

140. 6 to 9

When Peace is re-
stored:

46. 7 to the end

98. 1 to 5

118. 12 to 16

Proper PSALMS for SACRAMENT-DAYS.

	In the Church before the Com- munion Service.	In the Chancel, af- ter all have Com- municated, with Gloria Patri.
Christmas Day	2. 11 to end	107. 21. 22
Palm Sunday	65. 1 to 5	71. 5. 6
Good-Friday	20. 1 to 5	42. 14. 35
Easter-Day	66. 11 to 15	73. 23. 24
Low-Sunday	84. 5 to 9	36. 12. 13
Whit-sunday	27. 4 to 9	65. 4. 5
First Sunday in January	116. 8 to 12	17. 5. 6
February	116. 13 to end	66. 7. 8
March	26. 5 to 9	30. 4. 5
April	61. 1 to 5	97. 11. 12
May	36. 7 to 11	61. 4. 5
June	23. 2d metre	60. 17. 18
July	28. 6 to end	42. 1. 2
August	84. 1 to 5	35. 29. 30
September	4. 5 to 9	27. 15. 16
October	41. 1 to 5	118. 25. 26
November	43. 3 to end	141. 1. 2
December	24. 3 to 6	86. 12. 13

PSALMS proper for HOLIDAYS.

	Before Commun. Serv.	Before Sermon.	Psalms on certain Occasions.
<i>St. Andrew</i>	119. 57 to 61	1 5, 6, 7	Christning:
<i>St. Thomas</i>	116. 5. to 9		8. 1, 2
<i>Nativity</i>	See Sac. Days	89. 27 to 31	18. 19, 20
<i>St. Stephen</i>	11. 3 to 7		51 5. 6
<i>St. John</i>	119. 9 to 13		115. 9, 10
<i>Innocent's</i>	18. 19 to 23		139. 11, 12
<i>Circumcision</i>	39. 5 to 9	95. 1 to 5	Funeral:
<i>Epiphany</i>	71. 7 to 11		39 5 to 9
<i>C. of S. Paul.</i>	19. 7 8		49. 8, 9, 10
<i>Purification</i>	116. 1 to 5		90. 4 to 8
<i>St. Matthias</i>	16 5 to 9		102. 22 to the end
<i>Annunciation</i>	Magnific. 110 5		103. 14 to 19
<i>M. before Easter</i>	26. 9 to end		Visitation:
<i>Tuesday</i>	35. 21 to 26		132. 11 to 15
<i>Wednesday</i>	41 7 to 11		134
<i>Thursday</i>	54 1 to 5		135. 18, 19, 20
<i>Good-Friday</i>	See Sac. Days	22 16 to 20	Fasting Days
<i>Easter-Eve</i>	40. 21, 22, 23		80. 1 to 5
<i>Easter-Week</i>			80. 5 to 9
<i>Monday</i>	30. 1 to 4		85. 4 to 8
<i>Tuesday</i>	41, 11, 12, 13		90 14 to the end
<i>St. Mark</i>	25. 8 to 11		119. 75 to 79
<i>S. Phil. & Ja.</i>	92. 12 to end		123.
<i>Ascension Day</i>	47. 5 to end	24 7 to end	Thanksgiving-days:
<i>Whitsun-Week</i>			30 1 to 6
<i>Monday</i>	19 1; 2, 3		34. 1 to 5
<i>Tuesday</i>	105. 5 to 9		66. 16 to the end
<i>St. Barnabas</i>	37. 27 to 32		98 5 to the end
<i>St. John Baptist</i>	Ben. 10 to end		116. 6 to 11
<i>St. Peter</i>	119. 173 to end		For Psalms more
<i>St. James</i>	37. 14 to 18		nearly suited to the
<i>St. Barthol.</i>	40 12, 13, 14		particular Occasions
<i>St. Matthew</i>	49. 1 to 7		of publick Fasts and
<i>St. Michael</i>	103. 19 to end		Thanksgivings, see
<i>St. Luke</i>	6 1 to 5		amongst those appoint-
<i>St. Sim. & Ju.</i>	85 5 to 9		ed to be used on
<i>All Saints</i>	149. 1 to 6		Sundays before the
<i>January 30</i>	19 5 to 9	94. 20 to end	Communion Service.
<i>May 29</i>	105. 45 to end	21. 5 to 9	
<i>November 5</i>	7. 14 to end	20 5 to end	
<i>King's Accel.</i>	72. 1 19 5	101 5 to end	

Psalms on certain Days.

After the Evening Sermon of every Sunday in each Month, and after the Sermon on any other Day of the same Week :

	Before Sermon.
First Friday in clean Lent	12. 23 to 27
September 13	146. 4 to end
First Wednesday in January	90. 10 to 14
February	118. 1 to 5
March	57. 1 to 5
April	71. 1 to 5
May	85. 11, 12, 13
June	92. 5 to 9
July	34. 11 to 16
August	96. 5 to 9
September	62. 5 to 9
October	62. 9 to end
November	99. 2 to 6
December	7. 8 to 12

First Sunday	117.
Second	47. 1, 2
Third	72. 19, 20
Fourth	89. 7, 8
Fifth	107. 31, 32

Gloria Patri is to be constantly used, after the only, or last Psalm of the Day.

To be sung by the Charity-Children in the Anthem-Place, in the Afternoon, upon Easter-Day, Feast-Day, those Holidays upon which they are Catechised, and other Times appointed by the Minister :

<i>Asb-Wednesday.</i>		19. 7 to 12	113.
Before Communion Office.	Before Communion Service.	37. 25 to 29	119. 4 to 9
		71. 3 to 7	119. 9 to 13
		71. 17 to 21	119. 133 to 138
		78. 1 to 6	
102. 7 to 11	130. 1 to 5		

A Course of PSALMS for every Monday Morning in the Year, to be used in the Anthem-Place, with *Gloria Patri*.

In the Month of	First Monday.	Second Monday.	Third Monday.	Fourth Monday.
January	5. 1, 2	31. 1, 2	52. 8, 9	90. 1, 2
February	5. 10, 11	31. 15, 16	55. 17, 18	90. 17, 18
March	13. 5, 6	31. 19, 20	59. 10, 17	91. 10, 11
April	16. 1, 2	32. 6, 7	62. 1, 2	91. 15, 16
May	17. 3, 4	33. 15, 20	66. 7, 8	92. 18, 19
June	17. 7, 8	34. 8, 9	71. 8, 9	109. 35, 36
July	18. 29, 30	35. 29, 30	73. 25, 26	119. 63, 64
August	21. 3, 4	36. 7, 8	76. 7, 8	119. 124, 125
September	22. 9, 10	37. 1, 2	80. 18, 19	119. 131, 132
October	23. 1, 2	37. 21, 22	86. 2, 3	119. 163, 164
November	23. 3, 4	39. 1, 2	86. 6, 7	119. 1, 2
December	23. 5, 6	42. 6, 7	86. 15, 16	141. 3, 4
5th Monday	26. 6, 7	43. 5, 6	88. 1, 2	143. 1, 2

The Parish Clerk is directed by the Minister to conform to the Order prescribed in the foregoing and following Table ; and the Youth are desired, not only to regulate their private and preparatory Exercises thereby, but to take some Pains to improve themselves in the Divine Art of Psalmody ; that they may be the better enabled, with Melody in their own Hearts, to chant forth the Praises of their great Creator, and be more instrumental in raising and enlivening the Devotion of the whole Congregation.

But to this purpose, it must be further recommended to the Care of the Organist and Clerk, and those concerned with them in directing and guiding the Singing, that the Tunes be, for the most part, such as the Congregation may be able to join in, and judiciously adapted to the Subject Matter of each Psalm ; a slow and grave Tune, for instance, to a Psalm of Penitence, or Prayer, and a Tune more quick and lively, to a Psalm of Praise or Thanksgiving.

Is any among you afflicted ? let him pray : Is any merry ? let him sing Psalms, *Jam. v. 13.*

Let the Word of God dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and Hymns, and spiritual Songs, singing with grace in your hearts to the Lord, *Col. iii. 16.*

O Sing unto God with the Voice of Melody. Sing ye Praises with understanding, *Psf. xlvii. 1, 7.*

Stand up, and bless the Lord your God for ever and ever, *Neb. ix. 5.*

When you glorify the Lord, exalt him as much as you can ; for even yet he will far exceed : and when you exalt him, put forth all your Strength, and be not weary ; for you can never go far enough, *Ecclus. xliii. 30.*

5 MA 56

F I N I S.

A TABLE of CONTENTS, and of PSALMS
and COLLECTS suited to each CHAPTER, to
be sung and said after Catechising.

Pa. Ch	Subject.	Pſalm.	Collect.
4	1 Religious Inſtruction	34. 11 to 16	7 <i>Trin.</i>
2	2 Chriſtian Name and Benefits of Baptiſm	103. 13 to 19	3 <i>Eaſt.</i>
8	3 Baptiſmal Vow, and particu- larly of the Renunciation of the Devil	15. 1 to 5	6 <i>Epiph.</i>
11	4 Renunciation of the World and the Fleſh	119. 35 to 39	18 <i>Trin.</i>
13	5 Faith and Obedience	119. 5 to 9	<i>St. Andr.</i>
15	6 Obligation of the Baptiſmal Vow, and Happineſs of a Chriſtian State	119. 103 to 107	1 <i>Trin.</i>
17	7 The Creed, and particularly the Divine Nature and At- tributes	145. 1 to 6	<i>Epiph.</i>
22	8 Unity of the Godhead, and Fiſt Perſon in the Trinity	89. 11 to 15	<i>Trin. Sund.</i>
24	9 Jeſus a Saviour	85. 1 to 5	<i>St. Tho.</i>
26	10 Jeſus the Chriſt	2. 1 to 5	<i>St. Mark</i>
29	11 Offices of Chriſt	2. 10 to end	<i>Phil. & Ju.</i>
31	12 Divine Nature of Chriſt	2. 6 to 10	<i>Lady day</i>
34	13 Incarnation and Birth of the Son of God	89. 27 to 31	<i>Nativity</i>
36	14 Sufferings of Chriſt	22. 16 to 20	<i>G. Frid. 1ſt</i>
40	15 Reſurrection of Chriſt	16. 8 to end	<i>Eaſter Day</i>
43	16 Aſcenſion of Chriſt	47. 5 to end	<i>Aſcen. Day</i>
46	17 Chriſt's coming to Judgment	18. 7 to 11	3 <i>Adv.</i>
49	18 God the Holy Ghoſt	51. 2 met. 10 to 13	<i>S. of, Aſcen.</i>
53	19 Church of Chriſt, and Com- munion of its Members	87. 1 to 4	<i>All Saints</i>
56	20 Remiſſion of Sins	32. 1 to 6	21 <i>Trin.</i>
58	21 Reſurrection of the Dead, and Life of the World to come	56. 10 to end	<i>Adv. Sund.</i>
60	22 Chief Points of Chriſtian Faith	119. 140 to 143	<i>Whit Sunday</i>
64	23 Number of Commandments and Motives to Obedience	119. 1 to 5	2d. aft Co. 80
68	24 Fiſt Commandment	95. 1 to 4	8 <i>Trin.</i>
70	25 Second	135. 15 to 19	6 <i>Trin.</i>
74	26 Third	138. 1 to 4	22 <i>Trin.</i>
79	27 Fourth	118. 19 to 23	13 <i>Trin.</i>

Pa.	Ch.	Subject.	Psalm.	Collect.
81	28	Fifth	37. 27 to 32	G, Frid, 2d
86	29	--- --	9. 11 to 15	Quinquag.
89	30	Seventh	50. 2d met. 16 to 21	1 Lent,
92	31	Eighth	37. 21 to 25	St, Matt,
96	32	Ninth	101. 1 to 5	St, James
98	33	Tenth	119. 33 to 38	2 Lent
101	34	Duty to God, and Man	19. 7 to 12	11 Trin,
105	35	Duty and Nature of Prayer	86. 5 to 9	10 Trin,
109	36	Invocation, with which the Lord's Prayer begins	11. 3 to 7	12 Trin,
112	37	First Petition	66. 1 to 5	Bef, Comma,
114	38	Second	145. 6 to 11	G, Fr, 3d
117	39	Third	103. 19 to end	St, Mich,
119	40	Fourth	145. 11 to 15	3 Epiph,
122	41	Fifth	40. 15 to 19	24 Trin,
125	42	S xth	91. 9 to 13	4 Epiph,
128	43	Doxology	96. 5 to 9	23 Trin,
131	44	Two Sacraments ordained, and both necessary to be received	36. 7 to 11	15 Trin,
134	45	Nature of a Sacrament	103. 1 to 5	9 Trin,
137	46	Outward Sign in Baptism	119. 8 to 12	Circumcision
139	47	Inward Grace in Baptism	51. 2d met. 15 to 18	Easter-Eve,
142	48	Qualifications of grown Persons for Baptism, and of Infant Baptism	8. 1 to 5	Innocent
145	49	Lord's Supper, why instituted	13. 2d met.	6 Lent
149	50	Parts, and Benefits of the Lord's Supper	116. 8 to 12	14 Trin,
152	51	Preparation and Receiving equally obliging	26. 5 to 9	2 East
155	52	Nature of the Duties required to make us worthy Communicants	4. 4 to 9	1 Fast
165	Additional Instructions and Private Sacramental Devotions,			
	Hymns of Praise and Thanksgiving, for			
186	Our Creation,			
188	Preservation,			
190	All the Blessings of this Life,			
193	The Redemption of the World by our Lord Jesus Christ,			
194	The Means of Grace,			
195	The Hope of Glory.			
	Forms of Intercession, for			
197	The Catholic Church,			
198	The Church of England,			
199	The King and Royal Family,			

- 199 The Clergy.
 200 Our Relations and Friends.
 Prayers for Married Persons
 201 In behalf of each other.
 201 For their Children
 Prayers for
 202 All that are in Affliction.
 203 A Sick Friend in particular.
 Prayers,
 203 In common or personal Dangers and Afflictions.
 206 Under any heavy Judgment.
 207 For Preparation for Death.
 209 Devotions for the Lord's Day.
 210 Daily Morning Prayers.
 210 -----Evening Prayers.
 215 Spiritual Exercises pointed out to those who have leisure
 to retire in the Afternoon.
ibid A Short Prayer for either Morning, or Evening.
 217 Graces before and after Meals.
 Appendix.
 218 No. 1. An Extract out of Mrs. Powell's Will.
 230 No. 2. The Method of Catechising intended to be perpetual-
 ly Establish'd thereby.
 237 No. 3. A Table of Singing-Psalms, methodised according to
 the Table of Lessons.
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F I N I S.

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